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PETER BRUNNER

NEW RELATIONS BETWEEN PASTORS  
AND PHYSICIANS

GRANGER E. WESTBERG

DIETRICH BONHOEFFER AND THE  
ECUMENICAL MOVEMENT

TAITO A. KANTONEN

REFLECTIONS ON FAITH AND  
KNOWLEDGE

CHARLES W. KEGLEY

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# LITERATURE SURVEY

A REVIEW OF RECENT THEOLOGICAL PUBLICATIONS

PUBLISHED AS A SUPPLEMENT TO LUTHERAN WORLD BY THE DEPARTMENT OF THEOLOGY  
OF THE LUTHERAN WORLD FEDERATION

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## *Biblical Theology*

GALATERBREVET [*The Epistle to the Galatians*]. By Ragnar Bring. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1958. 318 pp., cloth bound S.Kr. 24.00, paper bound S.Kr. 18.00.

This comprehensive exposition of Galatians by Ragnar Bring, professor of systematic theology at Lund, is one of the commentaries in the same series in which Bishop Anders Nygren's well-known commentary on Romans appeared a few years ago (a third was that of Hugo Odeberg on First and Second Corinthians). The author seeks to go beyond the customary form of exegesis—philological examination of the text and the presentation of parallels from the history of religions—to a thorough examination of the theological question of the unity of the thought of the epistle and the relation of the ideas to one another. By way of introduction the author deals with some historical questions; he follows this with a brief examination of the relation of law and scripture in Paul. Before turning to the main body of the letter, the author examines at some length the formula of salutation and finds that Galatians is not merely one epistle among others, but a discussion of concrete questions with concrete recipients, written on the basis of apostolic authority. In contrast to the traditional outline of the letter, on the basis primarily of law, gospel and liberty, Bring divides the book into two unequal parts: 1:6 to 5:12 and 5:13 to 6:10. For him "Spirit" and "gospel" are the two decisive concepts, and he divides the two parts as follows: (1) "In the gospel, which is given by the Spirit, the law is fulfilled, but righteousness based on the law is excluded." (2) "In the Spirit, who is given in and with the gospel, the

law is fulfilled, but the works of the flesh are mortified." The detailed exegesis of the book is carried out according to these two themes.

SJUKDOM OCH LIANDE I NYA TESTAMENTET [*Sickness and Suffering in the New Testament*]. By Bertil Gärtner. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1958. 85 pp., S.Kr. 5.25.

In this short study Gärtner, a lecturer in Uppsala who has become known through a study of Paul's speech to the Areopagus, examines the question of evil. Is there an evil power? How can one believe in God in view of all the misery, sickness and evil in the world? Gärtner does not treat the problem of theodicy, but pursues the New Testament statements on sickness and suffering. In the first part he examines the relation between God, the world and evil. He shows how according to the Bible evil first came into the world through the fall of man; he also shows how according to the New Testament the evil in the world has been overcome. A second study is devoted to the relation between sin, sickness and punishment. God can punish rebellion. Thus the author shows how the suffering of the Jews is retribution for their rebellion against God. There is definitely a relation between sin and sickness, even though it cannot be demonstrated in every individual concrete case. Finally the author inquires into the meaning of suffering. The believer will always accept suffering as something sent from God, even when it tries him sorely; the unbeliever will regard it as fate. Suffering is also intended to manifest God's mercy, as it does particularly in the suffering of Christ and His conquest of suffering. Suffering can also have meaning for others besides the sufferer. Finally, in suffering and sickness the struggle being waged between God and Satan in the realm

of creation is made manifest. In Jesus Christ, however, the victory over the satanic powers is revealed.

**BIBLICAL ARCHAEOLOGY.** By G. Ernest Wright. Philadelphia: The Westminster Press (London: Gerald Duckworth & Co. Ltd.), 1957. 288 pp., \$15.00.

Acknowledged as a major recent contribution, this book is important for its synthesis of the results of historical and archaeological investigation. According to the author, "The purpose of this volume is to summarize the archaeological discoveries which directly illumine biblical history, in order that the Bible's setting in the ancient world and its relation to its environment may be more readily comprehended. The framework of the volume is thus the biblical story and the subject matter is treated chronologically. Yet the book is not meant to be a biblical history; it is simply a supplement thereto."

Examples of Wright's treatment are found in the use of the Nuzi texts to elucidate patriarchal life, and the accumulation of archaeological results in Palestine for dating the Exodus under Moses sometime in the first half of the 13th century.

The book contains fourteen chapters; 1-7 bring the discussion to the United Kingdom, 8-12 cover the period from ca. 1020 B.C. to the Christian era, and 13-14 deal with the New Testament. Chapters on the "Conquest" and "The Golden Age" are especially compact; full summaries of archeology's witness to the biblical accounts, and chapters 7, "The Manner of Israel and the Manner of Canaan," and 11, "Israelite Daily Life," are solid discussions of general religious and cultural interest.

This work is amply illustrated by over 220 photographs, drawings, and maps, many photographs being contributed by the author himself. Each chapter concludes with suggestions for further reading. The book is available in a German translation.

**CHRIST IN THE NEW TESTAMENT.** By Charles M. Laymon. New York: Abingdon Press, 1958. 256 pp., \$3.50.

Among recent contributions to biblical theology is this volume by Dr. Charles M. Laymon of the Board of Education of the Methodist Church. The author presents the study as an introduction to the christology

of the New Testament. While willingly accepting the diversity to be seen in the "portraits" of Jesus given by the various New Testament writers, a portraiture which stems from the needs and circumstances of the primitive church, Dr. Laymon stresses the unity and continuity of the portrayal. Beginning with the portrait presented in Acts, he follows with that of Paul, the Synoptic Gospels, the Johannine corpus, Hebrews, Revelation, and finally the General and Pastoral Epistles. This methodology is meant to suggest the developing picture of Christ in the church. The author, however, never understands the portrayal of Christ as a free composition of someone's imagination but as being directly related to the historical Jesus. He says that the total view of Christ must include both the historical life of Jesus and what Jesus as the Risen One is to the church. A final chapter is devoted to the character of the kerygma and the unity of the New Testament. A bibliography consisting essentially of British and American works is included to suggest further reading.

## Historical Theology

**DIE LEHRE LUTHERS VON DER FIDES INFANTUM BEI DER KINDERTAUFE** [Luther's Teaching on the Fides Infantium in Infant Baptism]. By Karl Brinkel. Berlin: Evangelische Verlagsanstalt, 1958. 136 pp., DM 7.50.

This work, which was submitted in 1950 as a doctoral dissertation to the theological faculty of the University of Jena, attempts to see in a new light Luther's statements on the faith of children in baptism, statements which previous Luther research had treated almost entirely as a remnant of medieval thought which Luther failed to overcome and which was incompatible with the Reformation concept of faith. In the first major section Luther's statements on baptism in his three principal periods of literary activity are systematically examined; for the early period Brinkel draws chiefly upon Luther's annotation of Hebrews 5: 1 and for the later period he makes extensive reference to the Table Talk and the transcripts of the disputations. He comes to the following conclusions: (1) As early as the period 1517-1520 the *fides infantium* is already a firm element in Luther's theology, because it necessarily



follows from his new understanding of the sacrament. Since, according to Luther, it is not the sacrament as such but the *fides sacramenti* which justifies, he can no longer agree with the scholastics in seeing baptism as the mediation of the faith of the church; but in baptism the child too is addressed by God's word, and through the word God comes to the child and creates in him a faith of his own. (2) In the period until 1529, Luther also expounds the doctrine of the *fides infantium*, this time chiefly as a defense against Enthusiasm and its false "intellectualism": that small children can believe does not depend on their possession of reason; it is solely God's word encountering man which creates faith, and it is not necessary for "reason" to "understand" this word. If in these years Luther also speaks of the possibility of baptism without faith, he does so, as the author seeks to demonstrate, only for purposes of debate. (3) In his late years Luther further enlarged his teaching on the *fides infantium* by reference to passages such as Matt. 28: 18 ff., Matt. 19: 13 ff., and Luke 1: 41. In the second major section (which is a discussion of the first part) the author seeks to demonstrate that the *fides infantium* is an organic part of Luther's concept of faith by comparing it with Luther's concepts of the word of God and the church. In conclusion he takes issue with modern opponents of the faith of infants, pointing out that their objections derive ultimately from a false intellectualistic concept of faith, the roots of which are to be found in Schleiermacher.

USUS LEGIS. By Lauri Haikola. Uppsala: A. B. Lundequistska Bokhandeln, and Wiesbaden: Verlag Otto Harrassowitz, 1958. 155 pp., S.Kr. 15.00.

This study, which was published together with Haikola's *Studien zu Luther und zum Luthertum* announced in the last number of the *Literature Survey*, may be regarded in some respects as a supplement to the author's treatise on law and gospel in Flacius. It begins with the thesis that the problem of the use of the law, and especially the place of the law in the life of faith, is still an unanswered question which has not been satisfactorily resolved in all the years since the Reformation; above all the problem is a subject of controversy between the Lutheran and the Reformed churches. In the first

part the author examines the doctrine of the *usus legis* in Lutheran Orthodoxy, which was concerned about preserving the doctrine of forensic justification from misunderstanding in terms of a purely intellectualistic faith. The threefold use of the law applies to man in three different states: as *non renati*, as *justificandi*, and as *justificati*. Here the problem was whether the *renati*, the *justificati*, still need the preaching of the law at all. The Formula of Concord presents (1) the positive and normative aspect of the law and (2) its negative task which it defines (says Haikola) "as keeping alive the recognition of sin and the need of forgiveness" (p. 60). This view was disputed by other representatives of Lutheran Orthodoxy, who taught that there was no third use of the law. Their rejection rests on a particular interpretation of Luther's maxim of *simul justus et peccator*. The good behavior of the *justificatus* springs from the spontaneity of faith; it does not result from the law's commands. Finally the views of Luther, whom both sides in the battle invoked, are examined, with respect to (1) Luther's rejection of the law as a way of salvation; (2) his attitude to the *usus legis* after the fall; (3) his conception of the function of the law in passing from the realm of the law to the *justitia aliena* of Christ. The author comes to the conclusion that the development of a *tertius usus legis* represents a deviation from Luther.

STUDIEN ZUM TE DEUM UND ZUR GESCHICHTE DES 24. PSALMS IN DER ALTEN KIRCHE [Studies on the *Te Deum* and on the History of the 24th Psalm in the Ancient Church]. By Ernst Kähler. Göttingen: Vandenhoeck und Ruprecht, 1958. 166 pp., DM 13.80.

The author, professor of church history at Greifswald, in addition to making a thorough study of the sources themselves draws upon the liturgical material in the ancient church and upon modern historical study of the liturgy in seeking to interpret the church's great song of praise and to determine its place of origin. The original *Te Deum* consisted of three major sections, which the author analyzes and interprets one after the other. The first part, *Te Deum laudamus*, is in form and substance close to the Sanctus. It is an acclamation. Liturgically it may be regarded as a post-Sanctus prayer. Its content indicates that it is a continuation of an Easter preface.



The second part, *tu rex gloria Christe*, has its content determined by the interpretation which the ancient church gave to the 24th psalm: the *rex gloriae* of the psalm was interpreted as referring to Christ's ascension and exaltation. It is from this starting point, and not from a relationship to the creed, that this second part of the *Te Deum* must be understood. Liturgically it represents a continuation of the first part. On the basis of these facts and of numerous parallel texts the author also places this part in the post-Sanctus prayer of the mass on the eve of Easter. The third part, *te ergo quaesumus*, belongs to the *offertorium*; it is in the style of the *hanc igitur* prayers of the Roman missal and was probably, as is again verified by numerous parallel texts, the prayer of intercession for the newly baptized. For this reason this part also may be assigned to the mass of Easter Eve. Kähler therefore finally comes to the conclusion that "the whole *Te Deum* is the kernel of the mass of an Easter vigil" (p. 103). The author then proceeds on the basis of these findings. The most important results of his further research are the following: (1) The (historically untenable) legend of the authorship of Ambrose supports Kähler's main thesis. (2) The *Te Deum* is the work of one man and it should be possible to place it in the second half of the fourth century. (3) Nicetas of Remesiana, whom scholars have named as the author, has nothing to do with the *Te Deum*. It is impossible to prove authorship at all. (4) Luther translated the *Te Deum* with sympathetic understanding of its content and by simplifying it made it the possession of the German-singing church. In this connection the author is able to point out that Luther's alleged criticism of the *Te Deum* probably refers to the hymn "O lux beata trinitas."

CONFESSEURS ET MARTYRS. SUCCEPSEURS DES PROPHÈTES DANS L'ÉGLISE DES TROIS PREMIERS SIÈCLES [*Confessors and Martyrs. Successors of the Prophets in the Church during the First Three Centuries*]. By Marc Lods. Neuchâtel and Paris: Delachaux & Niestlé, 1958. *Cahiers théologiques*, No. 41. 82 pp., S.Fr. 4.50.

This study is the shortened version of a dissertation which the author, professor at the free theological faculty in Paris, wrote

for his doctorate of theology at the same institution. In the first chapter he examines Christian prophecy in the early church. The prophet bears witness to Christ, sometimes also through martyrdom. He is highly esteemed in the churches. The prophets were charismatic, individual phenomena; their activity did not express itself institutionally. The church rejected the revival of prophecy in Montanism and as a consequence developed the doctrine of the Holy Spirit in connection with its ecclesiology. In the subsequent chapters the author examines the writings of the apologists, the church fathers, the theologians of the first three centuries and of the *Acta Martyrum* with a view to the role played in the early church by the confessors. Under a certain degree of Hellenistic influence, namely the depreciation of earthly life, the martyr strains away from earth toward God. Martyrdom is not death for an idea, however, but a sacrifice for God and imitation of Christ in suffering and dying. In the martyr are revealed prophetic charisma, unique spiritual gifts which are manifested in visions, supernatural powers (acts of healing) and courage and joy in accepting martyrdom. Martyrdom has a threefold purpose: apologetic (witness before the pagans), ecclesiological (for the edification of the church here on earth) and eschatological (testimony to the kingdom of God against the satanic powers). Martyrdom is (generally) something received at God's hand—it is not sought. The martyr becomes a judge alongside God, interceding for the believers (*intercessio confessorum* in heaven). Martyrs who survive receive numerous rights and a special place in the church. In a final comparison of prophets and martyrs the author comes to the conclusion that the place and significance of the primitive and early Christian prophets was transferred to the martyrs and that the prophets were supplanted by martyrs and confessors.

MORE ABOUT LUTHER. By Jaroslav Pelikan, Regin Prenter and Herman Preuss. Decorah, Iowa: Luther College Press, 1958. 214 pp., \$2.75.

This volume contains the second series of lectures on Luther delivered (in 1957) at Luther College in Decorah. (*Luther Today*, containing the first series of lectures, was noted in the *Literature Survey*, No. 1, 1958.) Three recognized Luther scholars (including



Regin Prenter as a representative of European Luther research) deal with various themes which are of interest and significance not only for scholars but for the church in its present situation as well. In "Luther and the Liturgy" Jaroslav Pelikan deals with both the Catholic element and the Protestant principles in Luther's thinking on worship, the order of worship and the reform of worship. He shows how these two elements interacted to influence Luther's thinking on the subject. He concludes that Luther's ideas on the liturgy may not be ignored in our present situation—nor simply repeated. Through Luther we must find our way to the heritage of the whole Christian church. Regin Prenter deals with Luther's conception of word and sacrament, beginning with Luther's characteristic distinction between law and gospel and showing that his theology of the cross also molded his view of Scripture and his concept of the word. In his discussion of baptism in Luther Prenter says that here too the crucified Christ is at the center of Luther's thinking and that "the history of God's living Word... is the history of my baptismal covenant" (p. 99). Finally, Luther's conception of the Lord's Supper also belongs to his theology of the cross. His heavy emphasis on the real presence and the *manducatio indignorum* can be understood only from this viewpoint. In the total picture word and sacrament are inseparable and must not be played off one against the other or replaced one by the other. Herman Preus examines Luther's conception of "The Christian and the Church." For Luther the church is the body of Christ and the fellowship of the saints. Our membership in the body of Christ means fellowship with Christ and the saints "on earth and in heaven" (p. 159) and it means citizenship in heaven. In his second lecture Preus examines the question "The Christian and the Church in the Search for Truth." He emphasizes above all that Luther acknowledges the right of the church to judge in matters of doctrine since Scripture itself convicts; but he also teaches that the witness of the church which springs from Scripture should be heeded. Finally, in "The Christian and the Church in the Life of Worship," Preus examines what Luther says about the worship of the church as such and the relation of the individual Christian to the worship of the church. Even personal prayer, he says, has its root and basis in the worship of the church.

WHAT LUTHER SAYS. AN ANTHOLOGY. 3 volumes. Edited by Ewald M. Plass. St. Louis: Concordia Publishing House, 1959. xxvi and 1667 pp., \$25.00.

At the suggestion and under the guidance of the Lutheran Church-Missouri Synod's Committee for Scholarly Research, Professor Ewald Plass has spent ten years assembling this three-volume collection of passages from Luther's writings. The editor's chief purpose, like that of Georg Buchwald in his anthology *So spricht Dr. Martin Luther* (1903), was to reproduce the statements of the Reformer in the context of his thought. The 5,100 passages from Luther have been distributed with the aid of 200 main themes; a detailed subject index enables the reader to go into questions of detail. Each quotation is introduced by a short commentary intended to supply the reader with information on the historical background and the particular subject. The introduction on Luther as a writer and the four detailed appendices are designed as further aids, especially for the reader with no theological training; here there are biographical notes on all the prominent personalities mentioned in the work, a survey of Luther editions, a chronological survey of contemporary history and a select bibliography.

FACE TO FACE WITH DARWINISM. *A Critical Analysis of the Christian Front in Swedish Discussion of the Later Nineteenth Century.* By Tord Simonson. Lund: C.W.K. Gleerup, 1958. 192 pp., S.Kr. 16.50.

In this book the author, a pupil of Harald Eklund, professor of the philosophy of religion in Lund, presents an analysis of the relation between Christianity and natural science, particularly with respect to the doctrine of evolution as it was developed in the 19th century under the influence of Darwinism and the new geological discoveries. The author limits himself to the discussion which took place in Sweden on this subject (chiefly in smaller writings and articles in journals) between 1859 (the year of publication of Darwin's epoch-making work *The Origin of Species*) and 1900. Following an introduction on the method employed in the book, the first part states the problem and the solutions offered in the course of the debate which turned above all on the conflict between the biblical account of creation and new scientific



knowledge. The author does not confine himself simply to describing the course of the debate; he summarizes the various viewpoints adduced by the Christian side in the controversy. This reveals that the real question, on which everything else hinged, was the different concepts of authority represented by the various types of arguments. In the second part, the author gives, within the framework of a basic religio-philosophical analysis of the material presented, a study of the concept of authority itself, especially the various ways in which the attempt was made to stress the authority of the Bible.

**LUTHERFORSCHUNG HEUTE.** *Referate und Berichte des 1. Internationalen Kongresses für Lutherforschung [Luther Research Today. Papers and Reports from the First International Congress for Luther Research]. Edited by Vilmos Vajta. Berlin: Lutherisches Verlagshaus, 1958. 188 pp., DM 16.80.*

The First International Congress for Luther research in 1956 brought together for the first time about a hundred specialists from various lands and churches. It marked the beginning of joint efforts in Luther research, a practice which is to be continued in the future. The papers and reports from the congress have now been published in German by the director of the Lutheran World Federation Department of Theology. This volume offers a cross-section of present problems of Luther research in general; it reports on the results of some special research projects and gives a comprehensive account of the state of Luther research in various countries, primarily since the second world war. The arrangement of the lectures corresponds to the daily program of the congress. The addresses at the opening ceremony are followed by two contributions on problems of Luther biography, by Heinrich Bornkamm and Roland Bainton. While Bornkamm emphasizes in general terms the necessity of studying the life of Luther, Bainton shows by specific examples what problems confront the biographer of Luther. "Luther's Understanding of Scripture" is the theme of lectures by Gerhard Ebeling ("Luther's Exposition of the 44th (45th) Psalm") who shows how Luther's exegesis was influenced by traditional exegesis and how it is superior to it; by James Atkinson ("Some Considerations towards an Estimate

of the Theological Significance of St. John's Gospel for Luther"), who demonstrates that, contrary to the assumption that Luther represents a one-sided Paulinism, the Reformer developed his theology from the whole of the New Testament and with a special regard for John; and by Ruben Josefson ("Christ and Holy Scripture") who shows that Luther's understanding of Scripture was consciously molded by the relation between Christ and Scripture in such a way that he was able to oppose legalistic biblicism with the thesis: *Christus contra scripturam*. Under the heading "Luther's Doctrine of Sanctification" Regin Prenter argues (principally against Karl Holl) that in Luther sanctification is not essentially identical with justification, while Philip Watson, a Methodist scholar, demonstrates that regardless of many other interpretations of Luther and criticisms of him, in his theology sanctification plays an outstanding role. Luther's concept of the church is treated by Wilhelm Maurer ("Church and History in Luther's *Dictata super Psalterium*") who shows that Luther's concept of the church is closely connected with his christology, and that for him the church lies within the framework of the history of salvation; and by Jaroslav Pelikan ("The Church in Luther's Commentary on Genesis") who shows that an institutional concept of the church and a distinct understanding of the relation between church and ministry played a special role in the theology of Luther in the 1530's. In the "Reports" section Hanns Rückert gives a survey of the problems connected with the reprinting or producing of a new edition of the Weimar edition of Luther's works. In addition there are detailed reports on the state of Luther research in various countries: Thestrup Pedersen (Scandinavia), Valdo Vinay (Italy), George Forell (United States), Gordon Rupp (England), Walther von Loewenich (Germany), Theobald Süss (France) and Deszö Wiszián (Hungary). These reports are supplemented by almost complete bibliographies from the individual countries.

## Systematic Theology

**BIBELNS AUKTORITET OCH BIBELNS BRUK** [*The Authority and the Use of the Bible*]. By Ragnar Bring. Lund: C.W.K. Gleerup, 1958. 74 pp., S.Kr. 4.25.



There exists a certain amount of uncertainty in the use and the place of Scripture in the church. Scholasticism brought the Bible and Aristotelian philosophy into a close relationship, Lutheran orthodoxy connected the Reformation's approach to Scripture with the prevailing scholastic philosophy, and liberal theology confined itself to the criticism of texts and sources. A countermovement arose in the form of a legalistic biblicism which looked down upon systematic theology. With this sketch of the background of his study, the author turns to the nature and authority of the Bible, examining the question in the light of his own view of Scripture. He seeks to make clear the proper place of the Bible in the Lutheran church. The Bible itself indicates how it is to be interpreted. The Old Testament is to be interpreted in the light of the New Testament. The mission of Jesus Christ is to be placed in the framework of the Old Testament. And conversely, because Christ fulfills the Old Testament, the Old Testament is authoritative also. The New Testament is to be interpreted with regard to the fact that its authors have been invested with authority by Christ. Its authority derives from its content, the message of Jesus Christ. With this exegetical foundation the author then examines the question of the proper authority and the proper use of the Bible in the life of the church today. For Bring it is of decisive importance that the distinction between law and gospel be preserved. He voices at length his opposition to legalistic biblicism, which sees Scripture only as a collection of commandments and regulations. What is decisive is the message of the incarnation, for the incarnation signifies a radical revolution. The Bible is authoritative for the church, because through the Bible—through law and gospel—God is at work; and the Bible must be used in the church as God's witness of himself, as the word of judgment and salvation, as his message: i.e., in using the Bible the church should begin at the center of the Bible and move out from there. This was recognized by Luther in opposing the legalistic biblicism of the Enthusiasts. The Bible is to be used as applied law and gospel.

WAS HEISST SCHRIFTGEMÄSS? [*When is a Statement Scriptural?*]. By Hermann Diem. Neukirchen/Moers: Verlag der Buchhandlung des Erziehungsvereins, 1958. 75 pp., DM 7.20.

The purpose of the author, professor of systematic theology at Tübingen, is to make a contribution in the area of biblical hermeneutics. The question of whether a statement of dogma is in agreement with Scripture is the question of whether it corresponds to the real intention of Scripture and whether therefore it in turn can be used in arriving at the correct interpretation of passages of Scripture. Diem utilizes this question—which he calls “the hermeneutical circle”—in examining the process which progresses from the hearing and understanding of a given text, via Scripture's interpretation of itself and the dogmatic interpretation of Scripture, through dogmatic statement to the actual preaching of the text. The author here opposes primarily Bultmann, who would unlock the hermeneutical circle by using a second one, namely, the circle between understanding of Scripture and understanding of self. According to Diem the significance of dogmatics is to be found above all in the fact that interpretation of scriptural statements must constantly be confronted with interpretations which were correct and binding earlier, i.e., with dogmas. Having laid the theoretical foundation, the author exemplifies it with a study of the doctrine of justification, seeking to demonstrate its agreement with Scripture in the sense in which he has defined such agreement. An epilogue deals with the controversy over the Council of Trent's statement of the doctrine of justification.

GLAUBE, KIRCHE, THEOLOGIE. FREIHEIT UND BINDUNG IM CHRIST-SEIN [*Faith, Church and Theology*]. By Walther von Loewenich. Witten/Ruhr: Luther-Verlag, 1958. 205 pp., DM 12.80.

In spite of the diversity in the form of the articles and talks assembled in this volume—some of them being meditations on texts from the Bible, some of them lectures delivered to varying audiences—they all revolve around one central theme: truth and freedom (John 8:32). The truth which has appeared in Christ should confront the skeptical and nihilistic man of today as a liberating power, as “divine truth impinging upon this world of ours” (p. 99). From this standpoint it is also true that “all honest striving after truth stands in a concealed relation to Christ.” With this two-pronged thesis the author attempts, in the introductory chapter (on the tasks and limits of scientific theology) as well



as later, in the articles in the third section, to establish a positive connection between modern critical thought and the gospel. He rejects decisively the thesis that the "end of the modern era" (Guardini) has arrived, i.e., that the mode of thought introduced by the Enlightenment has become obsolete. Instead, it is necessary for Protestant Christianity today to remind itself of its "Protestant heritage": (1) the subjective approach given in the Protestant conception of the individual's freedom and responsibility before God (p. 142); and (2) the fundamentally critical attitude which shies away from all authoritative thinking and exposes the content of faith to radical criticism. For example, dogmatics must not claim primacy over exegesis, not even in the form of a so-called "theological," or pneumatic exegesis (p. 174). Only if we recognize that ultimately dogmatic statements are all relative (the New Testament itself containing side by side different christologies, different eschatologies and different doctrines of grace), and only if we renounce the attempt to extend the ancient church's christology (which the author, following Harnack, regards as a Hellenization) can we arrive at a correct comprehension of the truth of Christ in our time. Thus von Loewenich makes himself an advocate of liberalism—properly understood—whose theological concerns are not dead, even if dialectical theology has dealt it a counterblow (p. 170) and even if the false optimism, intellectualism and individualism of neo-Protestantism must be abandoned. For liberalism, he says, is essential because a legacy of the Reformation is laid upon it: the obligation to strive for absolute truth and the autonomy of the conscience bound to God (p. 177 f.). What is called for today therefore is that an undogmatic type of practical Christianity be realized through which the individual Christian can demonstrate his freedom which has been bestowed upon him in personal encounter with the truth of God in Jesus Christ.

CHRISTLICHER GLAUBE UND DEMOKRATISCHES ETHOS DARGESTELLT AM LEBENSWERK ABRAHAM LINCOLNS [*Christian Faith and the Democratic Ethos as Represented in the Life and Work of Abraham Lincoln*]. By Wolf-Dieter Marsch. Hamburg: Furche-Verlag, 1958. 240 pp., DM 16.80.

This book subjects the roots of modern democracy to historical and theological examination in an attempt to clarify and throw light on the problem of a democratic ethos. In the chapter "From Puritan Theocracy to Liberal Democracy" the author takes the most important theological and political figures in American history as illustrations of the thesis that in the New World democratic faith "lives to a great degree on the legacy of the Christian tradition." The two fundamental democratic concepts of liberty and justice illustrate the thesis: the author points out their debt to Puritanism and especially to Congregationalism. In course of time both concepts passed over into the world of secular politics; Abraham Lincoln is taken as an example, to shed light on this process and its dilemmas and dangers. The book is not intended as a biography of the president. It depicts the intertwining of Christian thought and democratic belief in his life and work. Having established this "theological" perspective on Lincoln's life, the author turns in the last chapter to an inquiry into the bases of a democratic ethos; more specifically he discusses the question of the justification (or limits) of freedom and the question of the justification (or limits) of justice. At the same time he inquires into the task and the place of the church in modern society. Detailed footnotes, with bibliographical references, and two chronological tables of the history of America and the life and work of Lincoln are included.

BIOS UND CHRISTENTUM. *Wege zu einer "natürlichen" Offenbarung* [Bios and Christianity. Toward a "Natural" Revelation]. By Armin Müller. Stuttgart: Ernst Klett Verlag, 1958. 280 pp.

This work is an attempt to "integrate nature and the spiritual world," to show that the gulf between theology and science can be bridged. On the one hand the author opposes Bultmann's demythologizing, which he believes has resulted only in making Christianity more incredible; on the other hand he pleads for the recognition by theology of natural revelation. Following a presentation of the "area of tension between the biblical-ecclesiastical and the scientific world view" and a critical discussion of various approaches to the problem of natural theology, the author comes to his main theme, "nature as the fundamental revelation of God." As a



scientist versed in the history of theology he adduces numerous examples and pieces of evidence demonstrating that there is a revelation of God in the world of animate nature, and that "the animate world" and above all "values" are what count. Thus it is not only nature itself but "values" which are bearers of natural revelation, specifically, values in the organization and the phylogeny of the animate world. Essentially the conclusion of the author is that in the animate world it is not only the laws of cause and effect which are operative, but other forces as well; these lead one to postulate animation: *finitum capax infiniti*.

KYRKANS ÄMBETE [*The Ministry of the Church*]. By Gustav Wingren. Lund: C.W.K. Gleerup, 1958. 37 pp., S.Kr. 3.50.

In this brief paper the well-known Swedish systematician contributes to the discussion going on in Swedish theology and the Swedish church on the concept of the ministry. The word "priest" (*präst*, the term customarily used in Sweden in referring to ministers) is not used in the New Testament itself in connection with the task of the ministry, i.e., preaching, administration of the sacraments, and the power of the keys. In the Roman church the concept of the priest is connected with the sacrifice of the mass. The form used in charging an individual with these functions (in Sweden the rite is called quite straightforwardly priestly consecration) is not clear in the New Testament. But there is no promise of salvation attached to the form of conferment; this promise is attached only to the functions themselves: preaching of the gospel, administration of the sacraments and exercise of the power of the keys (absolution). Therefore there can be no form of the ministry which is said to be prescribed by the New Testament. Study of the Lutheran confessions and modern Swedish exegesis give rise to a number of questions regarding the ministry. Among the answers given by the author to the questions raised by exegesis are the following: the ministry as such has no authority; the only authority which is valid in the church is that of the gospel, which awakens and nourishes faith when it is preached. But certain traditions in the church, such as the office of bishop, are possible as long as they serve the gospel and do not contradict it. Therefore the authority

of the gospel is also superior to that of the apostles and the church. For this reason the dignity and legitimacy of the ministry derive from its function—service of the gospel—and not from a certain type of polity, such as one based on apostolic succession. Nor can the ministry of the church be regarded as an element or basis of unity in the divided church. The ordering of the ministry is not prescribed by the New Testament. The question is only whether the form of the ministry valid at any given time furthers or hinders the commission laid by Christ upon the church. It is in this light that the question of the ordination of women must also be considered.

## Practical Theology

KATHOLIKEN UND PROTESTANTEN. *Ein Vorschlag zur Verwirklichung christlicher Solidarität* [Catholics and Protestants. *A Proposal for the Realization of Christian Solidarity*]. By Oscar Cullmann. Basel: Fr. Reinhardt Verlag, 1958. 67 pp., S. Fr. 2.90.

In his many and varied exegetical works the well-known professor of New Testament at Basel and Paris has discussed Roman Catholicism from a theological and scholarly point of view. But he is also interested in a practical *modus vivendi* between the two great confessions now so painfully separated. This concern prompted him, in a lecture delivered in Zurich, to make the proposal that Protestant and Roman Catholic Christians and congregations take up a collection for the needy and distressed in the other confessional group. This proposal has already been carried out in some instances and has also been the object of discussion. *Katholiken und Protestanten* is an expanded and revised version of Cullmann's Zurich lecture with answers to the various objections which have been raised in the meantime appended. He examines unity and division in the New Testament and comes to the conclusion that in the New Testament era all sorts of distinctions and differences are tolerated but that divisions must come about where faith is at stake. Then the author gives a brief outline of the differences in thinking on the church within the two confessional groups. He



concludes that prayer for the unity of the church can at present only be prayer that the other confession be united with that of the person praying, that a merger of the two in a third confession is impossible. But there could and should be signs of Christian solidarity between the separated brethren. For this reason he proposes the reciprocal collection: not as an official action of the churches, but one springing from the bond between separated Christians.

#### GOTTESDIENST - MENSCHENDIENST.

*Eduard Thurneysen zum 70. Geburtstag am 10. Juli 1958 [Service of God - Service of Man. For Eduard Thurneysen in honor of his 70th Birthday, July 10, 1958]. Zollikon/Zurich: Evangelischer Verlag, 1958. 350 pp., S.Fr. 30.55.*

This volume contains a number of essays dedicated by pupils and friends to the well-known Swiss theologian Eduard Thurneysen, one of the most important figures of the theological revolution known as "dialectical theology," and a man to whom the theology of today is indebted for substantially new insights in the area of practical theology and for his evaluation of the significance of medicine and psychology for pastoral care. R. Siebeck and John E. Staehelin treat questions related to the significance of psychological and psychiatric knowledge for theology and medicine ("The Unity of Man and its Significance for Medicine" and "Guilt as a Psychiatric and Pastoral Problem"). Two contributions deal with preaching (Johannes Hamel, "The Preaching of the Gospel in the Marxist World" and Roland de Pury, "The Gospel and Civilization"). "Protestant Piety," by Gottlob Spörri, deals with the significance of important New Testament passages for the life of the church and of the individual Christian today. In addition there are three exegetical contributions: a study by Walther Lüthi of Joshua 1, an examination by the Swiss Old Testament scholar Wilhelm Vischer of "Old Testament Prototypes of our Ministry" and an essay by Ruth Speiser on "The Figure of the Witness in the New Testament." Preceding the essays is an exchange of correspondence between Karl Barth and Thurneysen during the years 1921 to 1925, which in addition to giving a glimpse into an important piece of Thurneysen's life also

contains an important piece of the history of modern theology. A bibliography of Thurneysen's writings, containing 317 items in all, brings the volume to a close.

WHAT, THEN, IS MAN? A SYMPOSIUM OF THEOLOGY, PSYCHOLOGY AND PSYCHIATRY. *Graduate Study No. III. St. Louis: Concordia Publishing House, 1958. 356 pp., \$3.50.*

This book is the joint work of a commission of theologians and philosophers whose names are mentioned only in the foreword and in an appendix: Dr. Paul E. Meehl, professor of clinical psychology and head of the department of psychology at the University of Minnesota; Dr. H. Richard Klann, pastor in the New York area; Dr. Alfred F. Schmieding, professor of education and psychology at Concordia Teachers College, River Forest, Illinois; Dr. Kenneth H. Breimeier, assistant professor of pastoral theology at Concordia Seminary, St. Louis; Dr. Sophie Schroeder-Sloman, clinical assistant professor in psychiatry at the University of Illinois. The task it set itself was that of "approaching the problem [of "the relationship between the teachings of secular psychology and the Lutheran doctrine of man"] to see how it might look upon a somewhat closer and longer inspection than it had hitherto received" (p. 3). The book seeks to contribute to better understanding between theologians and psychologists and to be a practical aid for the pastoral work of the parish and for the psychologist and psychiatrist. The authors have deliberately avoided giving hasty answers or final judgments. The presentation of the Christian doctrine of man (chapter 2) is strongly theocentric in emphasis: man who has detached himself from God and is now enslaved to the law has fallen into a contradiction of his destiny. For the theologian this is the cause of all psychical disorder. There follow a sketch of the philosophical presuppositions of modern psychology (chapter 3) —among which methodological, empirical and metaphysical determinism are mentioned —and a chapter on man's biological nature. Only after laying this foundation do the authors undertake to point out some of the tensions between psychology and theology; in the authors' opinion the differences which exist are in most cases differences of orienta-



tion and not genuine antitheses. Thus in the concept of guilt the confusion is shown to be only semantic in nature: the psychologist and psychiatrist are interested in the subjective feeling of guilt only as a symptom of psychical disorder, whereas the theologian understands by "guilt" the objective estrangement between God and man. Cooperation between psychotherapy and pastoral care is shown to be a necessity; and only through such cooperation can the second apparent tension between the two areas be removed, the tension rooted in the disparity of ethical norms. Whereas the psychologist who operates with a monistic and materialistic view of man draws upon ethical pragmatism, the Christian will see that permanent recovery can come only from adherence to God's commandments. Thus there remain between the two areas only a few antitheses in the form of "open questions" in which the Christian cannot accept the answers of the sciences as the final word. This is illustrated by the question of the determinism of the human will: here the Christian cannot take cover behind the complex statements of the second article of the Formula of Concord, which are unintelligible to the scientist. Basically, however, psychology and psychotherapy are regarded in this book as a gift of God which the Christian should make responsible use of before God and which also belongs ultimately to the area of the *iustitia civilis*. Abundant practical examples are given with the intention of elaborating on the theoretical basis.

## *A Survey of Periodical Literature*

**THE ECUMENICAL REVIEW.** *Editor: W. A. Visser 't Hooft. Published by the World Council of Churches, Geneva. Vol. IX, 1956/57, 4 numbers.*

NUMBER 1, OCTOBER, 1956

**"The Christian Response to Social Revolution,"** by J. C. Bennett.

While it is true that the opposition of the church to the social revolution of our time has now been largely overcome and the close interrelation between the gospel and social

and political problems recognized, it is also true that at present it is all the more necessary to call attention to the dangers which threaten to arise or have already arisen from the perversion of this revolution.

**"The Significance of the World Council of Churches for the Older Churches,"** by Metropolitan James of Melita.

The Orthodox churches of the East are thankful for the World Council of Churches as the embodiment of the longing of the churches for unity, as a mirror which reflects in its many small parts the light of Christ and the face of the one church, and as a living instrument of God's providence serving to call all Christians back to their common Lord.

**"The Ecumenical Movement and the Parish Minister,"** by Hillyer H. Straton.

The author is concerned that more attention be paid to the fact that the real arena of the ecumenical movement is the individual congregation. Therefore he suggests that parish ministers as well as lay people should be more strongly represented at the big ecumenical gatherings.

**"Impressions of the Church of South India,"** by Robert C. Mackie.

The author has become acquainted with the Church of South India at first hand and is convinced that in the midst of the many difficulties to which Christianity is exposed in India the various churches which constituted the CSI when it was formed have grown together into a true and living church.

NUMBER 2, JANUARY, 1957

**"Many Images of the One Church,"** by J. Robert Nelson.

Some of the most important of the many images used for the church in the New Testament are examined in this issue of *The Ecumenical Review*. This article introduces the subject; it deals in general terms with the correct interpretation and the proper use of these various images.

**"The Church Which is His Body,"** by Gabriel Hebert.

The image of the church as the body of Christ must not be taken literally with all

that such an interpretation of the metaphor would imply; the point of comparison should govern interpretation: "the inwardness of the life which flows between Christ and His believers." With this as his starting point the author develops his interpretation of the image further.

**"The Family of God," by Bishop Cassian.**

The New Testament image of the church as the "household," i.e., the family of God is examined for its basic elements: the fatherhood of God, the brotherhood of Christ and Christians, salvation as adoption of the sinner to be the child and heir of God.

**"The Good Shepherd and His Flock," by J. B. Souček.**

Central to this article is John 10; to arrive at an understanding of the chapter the author traces the theme of the Good Shepherd through the Old Testament, the Synoptic Gospels and the rest of the New Testament.

**"The People of God," by N. A. Dahl.**

An examination of the relation between the church and the people of God. The author proceeds by defining the biblical concepts *ekklesia*, *laos*, *ethnos* and *Israel*. Attention is drawn to the close relation between the church and justification on the one hand, and the people of God and obedience on the other, and to the fact that "the people of God" is an eschatological conception.

NUMBER 3, APRIL, 1957

**"Evangelism's Threefold Witness: Kerygma, Koinonia, Diakonia," by Theodore O. Wedel.**

The author seeks to extend the concept "evangelism" as a description of the missionary task of the church: since this task consists essentially in the communication of the new life in faith, in fulfilling the task the verbal proclamation of the gospel (*kerygma*) must be likewise accompanied by Christian fellowship (*koinonia*) and Christian service (*diakonia*).

**"The Ecclesiological Significance of the World Council from a Roman Catholic Standpoint," by Roger Mehl.**

This article is a discussion of a book published in 1955 by the Roman Catholic

writer Gustave Thils, *Histoire doctrinale du Mouvement Œcuménique* (A Doctrinal History of the Ecumenical Movement, Louvain: E. Wary, 260 pp.).

**"Theology and Political Thought in the Western World," by Reinhold Niebuhr.**

The churches have learned that there is no specifically Christian economic or political system; the proper Christian attitude toward every state is that of "Christian pragmatism" (Visser 't Hooft): the Christian's attitude to the state is both critical and responsible; he cooperates with non-believers in the maintenance of communal justice.

**"Intercommunion and Concelebration," by John A. T. Robinson.**

Robinson, an Anglican, proposes that in cases where no complete intercommunion is possible between different churches, at least common celebrations of communion should be held at which the sacrament would be administered by ministers from the different churches.

**"A Greenhorn's Impression of the People of God in North America," by H. R. Weber.**

The executive secretary of the Department on the Laity of the World Council of Churches gives an interesting critical account of his impressions of American Christianity. At the center of his criticism is the Americans' parochial conception of the church, which does not go beyond thinking in terms of the organized local congregation and is not yet conscious of the responsibility of the church for the shaping of the world.

NUMBER 4, JULY, 1957

**"The Old Problem: Science and the Christian Faith," by Hans Heinrich Wolf.**

The relation between science and Christian faith, conditioned by the change in the bases of modern natural science, by the dangerous possibility of the irresponsible misuse of science and by the progressive recognition of the parallels between science and theology, must be rethought today. The author proposes ecumenical discussion of the subject.



**"Contemporary Science and Human Life," by Erik Ingelstam.**

The author examines some of the many problems which emerge at the points of contact between modern science and human existence; e.g. as a result of the specialization of the branches of knowledge, through the inclusion of the scientist in the process of production, through the collectivizing effects of technology and its destructive effect upon tradition, or through scientific findings which place Christian preaching in the position of having to evolve a new language.

**"The Church and the Scientists," by Samuel H. Miller.**

This article is intended to point out how the religious and the scientific modes of thought are thoroughly compatible for the true scientist if he remains open to the divine mystery which underlies equally the realms of science and religion and is thus aware of the limits of his scientific method. In conclusion the author depicts the consequences of this attitude for the church itself.

**"WCC and IMC Relationships: Some Underlying Issues," by Norman Goodall.**

This article presents the principal considerations behind the desire to integrate the International Missionary Council and the World Council of Churches and the extent to which these considerations arise from the inner logic of the ecumenical movement.

**"International Church Assistance and Rapid Social Change," by Robert S. Bilheimer.**

The attainment of national freedom, the sudden impact of technology and simultaneously of materialism, and the outbreak of the struggle for social justice are today bringing about rapid social changes in the emerging nations, especially in Asia; these changes make it necessary for the younger churches of these areas to be the objects of special measures of international assistance from the other churches.

**"The Kirchentag and the Renewal of the Church," by Reinhold von Thadden-Trieblaff.**

The founder and president of the German Evangelical Kirchentag outlines the part played by the Kirchentags in the task of

renewing the church: the Kirchentags are designed as a living challenge to the church as a whole, calling it to be in reality *ecclesia semper reformanda*; they are intended to mediate to others the church of today; to awaken the responsibility of the laity for church and mission; and to bear witness to our world that it stands under the lordship of Christ.

**"Count Zinzendorf: An 18th Century Ecumenist," by Elizabeth Zorb.**

This article portrays the ecumenical features of the life and thought of Zinzendorf on the occasion of the 500th anniversary of the Moravian church (Unitas Fratrum).

**SCOTTISH JOURNAL OF THEOLOGY.**

*Edited by T. F. Torrance and J. K. S. Reid.  
Publishers: Oliver & Boyd, Edinburgh & London. Vol. 10, 1957, 4 numbers.*

NUMBER 1, MARCH, 1957

**"Christ and the Church: Twelve Theses for an Ecumenical Discussion Between Theologians of the Protestant and Roman Churches," by Edmund Schlink.**

This is the English translation of an article originally published in German (in *Kerygma und Dogma*, I, 3, 1955) in which the author lists the components of ecclesiology, the christological ones in particular, in twelve theses, and comments on each.

**"Tradition and Expectation in Ancient Israel," by James Barr.**

The author confesses to a viewpoint determined by the history of tradition and to a conviction that a religion must be seen "as a whole" "in which the details receive their content from the center round which they rotate" (for Israel this center is Jahweh the God of history). On the basis of these presuppositions he examines the element of (messianic) expectation which is so peculiar to the thought and faith of Israel.

**"The Church and Science," by J. S. MacArthur.**

In this apologetic essay the author seeks—particularly with respect to the problem

of creation and evolution—to show that theology is by no means in antithesis to science, provided that neither discipline oversteps the bounds of its competence.

**"The Proselyte in Biblical and Early Post-Biblical Times," by Nahum Levison.**

This short outline of the development of proselytism is aimed at clarifying the connection between the Jewish admission of proselytes and Christian baptism. The author, who describes himself as a "Jewish proselyte" (of the New Covenant), regards baptism and the Lord's Supper as "the two outward signs" assuring the Jewish proselyte of "incorporation into Christ."

**"Ephesians and the Church of South India," by J. R. Macphail.**

These three addresses given at the synod of the Church of South India in 1956 are a meditation on the book of Ephesians showing that this epistle, with its strong emphasis on the idea of unity, is as though written especially for the Church of South India, in which different church bodies have in fact found the way to unity.

**"The Doctrine of Reconciliation: A Survey of Barth's Kirchliche Dogmatik IV/2," by G. W. Bromiley.**

An extended book review.

NUMBER 2, JUNE, 1957

**"The Philosophy of Religion, The Banner of a Sect," by D. W. Gundry.**

The author criticizes the liberal distortion of Christian theology into a humanistic philosophy of religion with a purely phenomenological basis, a situation which the author says is common in the theological faculties of England and Scotland.

**"Frontiers of Meaning," by John McIntyre.**

Theology cannot be concerned with *translating* the kerygma from the language of the Bible into the language of our time, for there is in fact no such kerygma "in itself"; theology must be concerned only with properly *understanding* the kerygma, but this can take place only in the language of our time. The frontier runs therefore not between theology and the world, but between the language of the

biblical kerygma and our language. Thus all theology is *eo ipso* apologetic. On this basis the author undertakes a redefinition of the aim of the disciplines of the philosophy of religion and apologetics in the framework of the English and Scottish universities.

**"Faith and Baptism," by William Lillie.**

For the author baptism signifies essentially incorporation into Christ, but also at the same time into Christ's own faith. On the basis of this presupposition it is possible to adhere both to infant baptism and to the possibility of a *fides infantium*.

**"The Redemptive Mission of the Church," by J. F. Peter.**

The mission of the church to the world is summarized in three points and then commented on: "The mission of the Church, primarily, is to bring men into confrontation with God; secondarily, it is to bring men into the fellowship of the Church; tertiarily, it is to redeem society as a whole."

**"The Filioque Clause," by the Rt. Rev. the Bishop of Derby.**

A short presentation of the history and meaning of the *filioque* clause in the Niceno-Constantinopolitan Creed, and of the position of the Anglican church as mediator in this question between the Eastern and Western churches.

**"2 Corinthians 5:1-10," by R. F. Hettlinger.**

This article offers a good survey of the discussion of this difficult passage, together with a suggested translation by the author. In opposition to Goudge and Oepke he follows in principle the interpretation of Davies, Charles, Bultmann, Dodd, and others, and applies the heavenly habitation of verse 1 not to the resurrection body but to the "intermediate state" of the Christian between death and the *parousia*.

NUMBER 3, SEPTEMBER, 1957

**"Three Critical Issues in Tillich's Philosophical Theology," by Nels Ferré.**

The author takes issue with Tillich's philosophical theology on the following problems: (1) the personality of God; (2) supernaturalism; (3) theological method.



**"The Relevance of Kierkegaard to the Demythologizing Controversy,"** by Heywood Thomas.

After describing Bultmann's program of demythologizing and tracing its roots via Heidegger back to Kierkegaard, the author criticizes Bultmann's position through "what Kierkegaard has taught us," in that he accuses him at some points of affinity with Hegel and Schleiermacher.

**"Theological Thinking. Two Accounts: Barth and Aquinas,"** by R. A. Markus.

The author compares the nature and structure of the theological thinking of Barth and Thomas Aquinas and comes to the conclusion that in spite of all the difference of emphasis "proclamation and dogmatics together [in Barth] seem coextensive with *sacra doctrina*" (in Aquinas).

**"Didactic Kerygma in the Synoptic Gospels,"** by John J. Vincent.

Drawing his evidence from the Old and New Testament, the author develops the thesis that *keryssein* and *didaskein* are synonymous terms in the Synoptic Gospels, i.e. that the Synoptics are always concerned with a didactic kerygma, the content of which is always the person and mission of Jesus himself.

**"The Confession 'Jesus is God' in the New Testament,"** by A. W. Wainwright.

The constitution of the World Council of Churches contains the confession of Jesus Christ as God. The author disagrees with Bultmann's criticism of this confession and demonstrates, by examining all the relevant passages of the New Testament, that its biblical foundation extends far beyond John 20: 28 and that the reproach of ambiguity applies even to the biblical statements themselves.

NUMBER 4, DECEMBER, 1957

**"Biblical Authority and the Continental Reformation,"** by B. A. Gerrish.

This article examines the establishment and carrying out of the principle of *sola scriptura* in Luther and Calvin and elaborates especially the genuinely reformatory features in the two reformers: the principle of the christocentric

interpretation of Scripture in Luther and the correlation of word and Spirit in Calvin.

**"Religious Symbols and Demythologizing,"** by Allan D. Galloway.

The author makes a sharp distinction "between the derivative symbols in which an act of faith is expressed and the archetypal symbols to which an act of faith traces its origin." The latter, he says, cannot be demythologized.

**"The Report on Relations Between Anglican and Presbyterian Churches,"** reviewed by Norman Sykes, Edward Symonds, and J. L. M. Haire.

The Committee of Representatives of the Anglican and Presbyterian churches in England and Scotland has published a much-discussed report on the possibilities of rapprochement between the two churches; this report is here favorably reviewed by three theologians.

**"Holy Spirit and Tradition,"** by Gösta Hök.

The author sounds a general warning against the danger of confusing Christianity with idealism, a danger we inherit from the 19th century; he warns specifically against an idealistic and Hegelian conception of the Holy Spirit, the church and tradition, which would identify the course of history with the work of the Spirit and free Christian efforts from subordination to biblical criteria.

**"Priesthood in the New Testament,"** by Canon W. M. F. Scott.

This article concerns itself first with the New Testament statements on the priesthood of Jesus (particularly in Hebrews) and then with those on the priesthood of the church and of the individual Christian, paying special attention to the relation of these statements to the ministry.

STUDIA THEOLOGICA cura ordinum theologorum scandinavicum edita. Published in Lund. Vol. XI, 1957: Fasc. I, 1957; Fasc. II, 1958.

FASC. I

**"Karl Barths Umbildung der traditionellen Zweinaturenlehre in lutherischer Beleuchtung,"** by Regin Prenter.

An analysis of the christology of Vol. IV, parts 1 and 2 of Barth's *Kirchliche Dogmatik* shows that it represents a "harsh break" with the christology of the early church, but with Lutheran and Reformed christology as well. In Barth's fundamental christological position, which is consistently Nestorian in character, there is no longer a real unity of "God" and "man"; a relation between the two natures is maintained by Platonic analogy.

**"Das Immanuelszeichen. Einige Gesichtspunkte zu Jesaja 7," by L. G. Rignell.**

Isaiah 7: 14 was originally an independent oracle, appropriated by Isaiah. The "young woman" is applied in Is. 54: 4 to the people of Israel, from which a son will be born, the new Israel of the future (the remnant idea).

**FASC. II**

**"Über eine Selbstcharakterisierung Fichtes," by Knud Eyvin Bugge.**

Taking as his starting point a statement of Fichte's about his own thought in his *Grund-*

*lage der gesamten Wissenschaftslehre* (1794, part 3, § 5) the author contests in this philosophical article the widespread idea that Fichte was a radical idealist. The world of objects, the "non-I," retains its significance in Fichte's system of "real idealism" (loc. cit.).

**"Isaiah Chapter 1," by L.R. Rignell.**

Rignell sees in Isaiah strong connections with Deuteronomy (especially between Isaiah 1 and Deuteronomy 28-32). From this he deduces: (1) that Deuteronomy or essential parts of it antedate Isaiah considerably; (2) that Isaiah 1 is a literary unity.

**"Concerning Mk. 5: 7 and 5: 18-20," by T. A. Burkill.**

The "novelle" of the Gerasene demoniac was told in the oral tradition of the primitive church as an example of the power of Jesus even in a heathen region and is thus a missionary story. Therefore vv. 18-20, which contradicts Mark's theory of the messianic secret, belongs to the original content of the story as it had been handed down.



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*So a Christian, like Christ his head, is filled and made rich by faith and should be content with this form of God which he has obtained by faith; only, as I have said, he should increase this faith until it is made perfect. For this faith is his life, his righteousness, and his salvation: it saves him and makes him acceptable, and bestows upon him all things that are Christ's, as has been said above, and as Paul asserts in Gal. 2 when he says, "And the life I now live in the flesh I live by faith in the Son of God." Although the Christian is thus free from all works, he ought in this liberty to empty himself, take upon himself the form of a servant, be made in the likeness of men, be found in human form, and to serve, help, and in every way deal with his neighbor as he sees that God through Christ has dealt and still deals with him. This he should do freely, having regard for nothing but divine approval.*

*He ought to think: "Although I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that from now on I need nothing except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will do all things which I know are pleasing and acceptable to such a Father who has overwhelmed me with his inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me; I will do nothing in this life except what I see is necessary, profitable, and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."*

*Behold, from faith thus flow forth love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss....*

*Just as our neighbor is in need and lacks that in which we abound, so we were in need before God and lacked his mercy. Hence, as our heavenly Father has in Christ freely come to our aid, we also ought freely to help our neighbor through our body and its works, and each one should become as it were a Christ to the other that we may be Christs to one another and Christ may be the same in all, that is, that we may be truly Christians.*

MARTIN LUTHER

The Freedom of a Christian (1520)

## The Christian in a Responsible Society

Before we begin we should agree on what we mean by "a responsible society" and what we mean by a "Christian." In using the term "society" we refer to the fact that people live together in city and state, in a people and in a country, at work and in their vocation. "Society" is therefore the fact of persons' being together as citizens in the civil sphere, the sphere of "civil affairs," of the *res publica*, as the Romans put it.

Our being together in this sphere is fraught with responsibility. The element of responsibility characterizes every society, but in different ways and with varying degrees of intensity. In every society each citizen—by his actions, by what he says or does not say, by his cooperation or his lack of it, yes, even by his thinking or his failure to think—has a part in shaping conditions in that society and thus in determining the historical path that particular society takes. In the kingdom of the Pharaohs responsibility allotted to subjects was of course microscopic, being exercised instead by a narrow stratum of priests, officials and generals. In the Hellenistic city-state of classical antiquity the citizens shared in this responsibility to a considerably greater degree. In our century an influencing of conditions in a society by the individual is recognized in principle almost everywhere in the world, even if it is not infrequently hypocritically disguised in propaganda slogans of a party oligarchy. But we know from personal experience that even under the dictatorship of a party chief the responsibility of the individual for society does not come to an end, even though in such a situation it can only take the shape of a passive or active resistance necessarily connected with suffering and the risking of one's life.

### Responsible Citizens, a Responsible Society

We are thankful that a sober examination of present conditions in the world reveals that in the so-called "western" nations the citizens are in a position to exercise a considerable degree of influence upon civil affairs. To describe such a situation we are accustomed to use the words "free democracy" or "democratic freedom." We are aware of the problematics of this conception and of the way in which actual conditions fall short when measured against the norms of this conception. We are aware of the infirmities of our "western" democracies, of their susceptibilities and the dangers threatening them. Yet I believe we must still be thankful for the degree of free democracy and democratic freedom which we enjoy in our state today.



Unfortunately all too frequently the opportunities we have of influencing conditions in our society, by influencing public opinion and by taking a stand on public issues, are not exploited as they could be. Yet there is no question but that the opportunities are there, every day, and in great number. Precisely this is the reason for the special degree of responsibility resting upon the citizen in our state today. Because of the opportunities open to him to exercise his responsibility for public affairs he lives in a society which is itself responsible for the path it takes. We are not overlooking the particular responsibility falling to those in the government, the chancellor, his ministers, parliament. The special responsibility of those in the government, which no one can take from them, never does away with the responsible character of society, however. The conditions under which we live as citizens today show especially that the responsibility of those in government is embedded in the responsibility of the citizens; indeed, in many respects it actually appears as the exponent of the citizens' responsibility.

Up to this point we have been considering the concept of responsibility formally. We said that society is responsible since it has the opportunity to play a part in determining conditions in that society. We are not going beyond a formal analysis when we add that a society is being responsible when it looks to its opportunities for playing such part and exploits them. Nevertheless at this point the first ethical problem arises, one already moving into the sphere of content. That is the question of whether I as an individual citizen should make any use of the opportunities given me to exercise an influence upon the course of public affairs. We shall see that for the Christian it is by no means a foregone conclusion that he should exercise an influence upon the shaping of public affairs. Yet if we assume for the moment that it is the citizen's moral duty to make use, as he is able, of the opportunities to exercise such influence, the first really material ethical problem arises: What norms and principles should guide me as I work to influence the course of public affairs, within the framework of the opportunities at my disposal? *Are* there any such binding ethical norms and principles governing political action?

We now stand directly before the task which the theme of this article presents us with: Does the Christian on the basis of his faith have something to contribute to the ethos governing the activity of citizens in a responsible society? What is the position of the Christian, as he acts and is acted upon, in the realm of public affairs?

Before we answer these questions we should consider briefly what we mean by a "Christian." Anyone reading the New Testament attentively cannot escape the question whether we who call ourselves Christians *are* still Christians. In any case the New Testament impresses upon us that an essential part of being a Christian is the conviction of being a sinner who lives solely from God's forgiveness. It is precisely the Christian who knows that the fact of his being a Christian is not a consummate, demonstrable possession but a becoming which is always making new beginnings.

Nevertheless being a Christian means something quite specific, which can be outlined in so many words. By a "Christian" we mean a person who has received the sacrament of baptism; who affirms the fact of baptism for his own person and maintains that affirmation under all conditions; who is therefore also concerned about the gospel, hears it proclaimed and believes what he hears, and therefore also partakes of Holy Communion; who maintains his faith in the gospel under all conditions and therefore also bears fruits of faith worked by the Spirit, the foremost of these being love; who does not rely upon his more or less good works, however, but knows that he daily sins much and must therefore rely solely upon his Lord Jesus Christ who gave himself into death for the forgiveness of his sins and was raised from the dead that he (the sinner) might have new life; who therefore also looks in hope to a time when he will be finally and definitely freed from all fetters and will share finally and fully in the life of God, and who at the return of Christ awaits a new creation of all creatures through and after the Last Judgment.

What is there to be said about the place of such a person in a responsible society? What we shall say concerns, in the first place, Christians who in the characterization given above of what it is to be a Christian recognize themselves. We are addressing ourselves in what follows primarily to these, hoping to strengthen them and give them direction by offering a word of help, of orientation, of exhortation and quickening of conscience. Yet we will strive to say this in such a manner that the person who is more removed from the Christian faith sees what he can expect of Christians with respect to their public responsibility.

### **The Consequences of Aloofness**

The first thing to be said has been expressed very well in an evening hymn by Tersteegen:

One day to another says  
My life a pilgrimage is  
To that great eternity.  
Eternity, so fair to me,  
Attune my heart to thee.  
My steps do homeward fly.

The focal point of the Christian's life is no longer on this earth. As Paul says in Phil. 3: 20, "Our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ." There follows first a rejection of all theories which would bring to pass in the history of this world a society whose members are completely happy. The Christian faith tells us we are not at home on this earth and that we never can really be at home here. Achieving true human blessedness is not our goal here on earth. All attempts to order social conditions so as to realize or even to guarantee such human blessedness are utopian and fatal. Salvation must never be the goal of attempts to order conditions in society. The



Christian repudiates a political policy which by ordering social conditions seeks to establish a paradise on earth. Our being together in society does not come to a meaningful consummation here on earth. We arrive at such a consummation only by passing through death, the Last Day and the judgment of the world. The meaningful consummation of our living together in society is the coming reign of God—established only through Christ's return at the end of all things but never through an ordering of social conditions in this world.

That is to say, the Christian faith causes political and social theories and practices to lose all overtones of salvation. Salvation, man's true blessedness and the truly meaningful ordering of his life in society simply lie outside the history of mankind here on earth and therefore beyond all attempts to order society for which we bear any responsibility.

It cannot be denied that the first and fundamental thing which follows from what has been said is that the Christian assumes a strangely aloof attitude toward the political and social questions of his environment. For the Christian these questions can never be the ultimate ones, those of absolutely decisive significance for his existence. They can never occupy the place in his heart reserved for the question of salvation, of participation in the kingdom of God. We perceive something of this basic aloofness of the Christian to problems of this world in Paul's words to the Corinthians (1 Cor. 7: 29-31):

I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

We see from this that the Christian has not yet been removed from the world. As a rule he is married. He buys and sells, he is still involved in the workings of economics. He has intercourse with the world, to which politics and the social ordering of society belong. He suffers and weeps, he experiences joy and is joyous. But for him all this is not the same as it is for other people. An aloofness—thoroughgoing and absolute—marks his attitude in all these relationships. It sounds almost like an inhuman Stoicism when we read, "Let... those who mourn [live] as though they were not mourning, and those who rejoice as though they were not rejoicing." But the attitude behind such statements is completely different from that of an unbending Stoicism. It is the attitude of a person traveling like a pilgrim through this world and its affairs, very certain of his goal which is attained when the form of this world has passed away, together with its joy and its suffering, marrying and being given in marriage, buying and selling.

With all this in view can one expect anything at all from Christians with regard to the shaping of conditions in society? According to Paul's words, is not Christians' aloofness to the world actually absolute? Can an absolute aloofness be overcome? Are Christians not useless when it comes to a responsible shaping of civic affairs?

## The Need for Perspective

What we have said above leads us to exactly the opposite conclusion. It is precisely because Christians view conditions here on earth with a thoroughgoing and absolute aloofness that they have the necessary perspective to see them in their true proportions. When a person is completely immersed in a subject he loses his perspective and the capacity to make correct judgments; he gets occupational myopia. It is true everywhere that we need a certain perspective in order to see an object properly. Furthermore, if we are to take a matter in hand it must not be too heavy for us or we shall strain and injure ourselves.

My question is: Have not economic, social and political problems become so burdensome for modern man that he is really not capable of taking them in hand, dealing with them and arriving at their solution? Is not modern man so deeply immersed in worldly affairs and how to deal with them that he can no longer see the whole? Is it not true that modern man seeks to find the answer to the meaning of his existence solely in terms of the things which Paul calls "the form of this world"—marrying and giving in marriage and what that involves, buying and selling and what that involves, dealings with the world, ordering of the world and what that involves? Is it not true that for mankind the meaning of life has come to be concentrated in these things, so that they have now come to be of such weight that they determine the entire meaning of our existence and make economic, social and political problems so burdensome that mankind can no longer take them in hand and deal with them, but can only struggle with them and strain at them?

If we could approach these questions with the consciousness that they are not ultimate questions, that they are in reality very ephemeral—even ones like whether I weep or rejoice, whether conditions in society cause me suffering or bring me security, indeed even the question of whether civilization founders or continues on for centuries (even these are only surface questions which do not touch upon the thing of crucial importance)—if, I say, we could approach social and political questions with an awareness that they do lie on the surface, would they not become less burdensome, literally and spiritually, and thus easier of solution? The Christian faith works precisely this "disenchantment" of economic, social and political questions. It deprives them of the mythical sway they exercise. It takes the spiritual passion out of these questions and thus makes them easier, relatively susceptible to analysis and treatment.

## Aloofness without Otherworldliness

An approach of this sort means in addition that the Christian's aloofness to the world must never be allowed to become withdrawal from the world. The first and most important point at which the Christian, on the basis of his faith, has a responsible share in the shaping of conditions in society is intimately related to the question of salvation. It is true that this question is excluded from



that of the shaping of conditions in society, but that does not mean it has vanished from the earth; the salvation question will therefore manifest shaping power also here upon earth. For the Christian the salvation question is posed within history and in this world.

According to our faith, how does salvation come to man? Through the good news about Jesus Christ and through the sacraments he instituted. The proclamation of this gospel and the administration of these sacraments take place within history. There must be persons who proclaim this gospel within the limitations of space and time. "Space" must be given for such proclamation. The bearers of the message must be assured that they will have the opportunity to proclaim it. The gospel must come to men and they must have the opportunity of hearing it. The gospel has an absolute right to be proclaimed and heard since Jesus Christ—the Author, content and Lord of the gospel—is also Lord of all lords and has commanded such proclamation of his gospel. Those who believe the gospel must be able to assemble to call upon the name of the Lord, to hear his word proclaimed to them again and again, to celebrate his supper, and in all of this to serve God with thanksgiving, praise and prayer. For the sake of their faith Christians must be able to live as the *ecclesia*, as the church that gathers together, as the church in this world. The forms of missionary proclamation and the ways in which Christians live as the church are changeable, varying with the place and the age. But the church must in any case have definite scope for its life and its mission, here within history; the church and its mission must therefore have a certain legal basis in the world.

The implication is that the proclamation of the gospel and the growth of the church, in themselves, simply as historical facts, are also political facts of the first order. At the moment in which a Christian church is found in a society, decisive limits are placed upon that society simply by the existence of the church. That society in which the gospel is proclaimed and the church grows and has its life can no longer be an all-inclusive, total pattern of life for the people within it. In antiquity the holy state offered such an all-inclusive pattern of life. In our day the totalitarian, ideologically determined dictatorship of a single political party also lays claim to being such an all-inclusive, total pattern of life. The holy state of antiquity, after an era of persecuting the Christians, was shattered by the preaching of the gospel and the existence of the church. In modern, ideologically determined dictatorships Christians have been brought, of necessity, into suffering and martyrdom. What the outcome of the struggle between the Christian faith and modern totalitarian dictatorships will be remains to be seen. But there is no question about the fact that Christians must reject totalitarian political claims which also embrace convictions of faith.

Such a rejection has immediate practical consequences lying necessarily in the political area. Where state and church coexist in the same society the state must limit itself so as to guarantee freedom for the proclamation of the gospel and freedom for the growth and life of congregations and churches. The leaning

toward totalitarianism which is apparently latent in every political structure—at least as a temptation—here meets its most effective curb, on which it will be broken, for on it stand the words, “We must obey God rather than men.”

Here lies the most important contribution of Christians to the shaping of conditions in society. It consists of the following. Everywhere where Christians live together as the church of Jesus Christ they compel the state to disavow any self-deification. They compel it to remain in its allotted secular sphere and thus to exist vis-à-vis the Christian church, with the limitations which that imposes. This coexistence of state and church creates an area of freedom. According to its nature it is an area of freedom for the proclamation of the gospel to all men and for the life of Christians as congregation and church. But it could very well prove to be the foundation and guarantee of other freedoms, of civil freedoms. Where the free proclamation of the gospel and the life of the church are threatened by the power of the state, there civil freedoms such as freedom of speech, the right of assembly and freedom of the press are also imperiled—if they have not already disappeared.

These considerations show that the Christian has binding commandments governing his participation in the shaping of conditions in society. As a Christian he must say no to any political policy which in one form or another has as its goal the establishment of a totalitarian state. The Christian is therefore bound by an unconditioned political “thou shalt” and “thou shalt not.” Thou shalt not under any circumstances—not even to the very slightest degree—strive for a totalitarian political system. Thou shalt rather resist at the outset and all along the line any manifestations of such strivings. Thou shalt, as a Christian and with reference to the proclamation of the gospel and the life of the church, strive for and support a form of government which is aware of its limits and offers possibilities of controlling the exercise of its power.

Within these normative limits a great variety of forms of government is still possible. One cannot maintain on the basis of the Christian faith that a certain form of government is *the* form commanded by God. There will be a variety of decisions possible and therefore a variety of political structures—but a variety which restricts itself to the limits marked out above.

## Preserving Historical Existence

The second thing which determines the attitude of a Christian in a responsible society is this: the Christian does not know the day and the hour when the Lord Jesus Christ will return to judge the living and the dead. He does know that a certain period of time has been allotted to man for his history here on earth. Someday his time will run out. What, then, is the meaning of the time which remains? Why is there a period, a history, between Christ's ascension and his return? On the basis of the Christian faith the answer is something like this:



it is God's will that the saving gospel should come to all men. It is his will to assemble from the whole of mankind, through word and sacrament, the citizens of his coming heavenly kingdom. In the interval of time granted to mankind God assembles from its midst a people who, as the new mankind, will enter through the Last Judgment into God's kingdom. That is the meaning of the period of history between Christ's ascension and his return.

But if this is the meaning of the history in which we find ourselves, in which we act and which acts upon us, then it is certainly God's will that mankind's existence should be historical. He desires those sorts of conditions under which mankind can actually *live*, so that it has the opportunity to confront the saving gospel. According to God's saving will men should not simply vegetate, nor should they be reduced to a mass of "dead souls." Rather it is his will that they live historically.

In the age of atomic energy we understand better than we have in previous ages that it is not to be taken for granted that man is living under conditions where he is able to preserve his life and maintain his historical existence. We must realize, however, that in every age mankind, if left to itself, would lose its historical existence in chaos if definite counter forces were not brought into play each time. The Christian is acquainted with sin, in his personal life but in the world as well. He is acquainted with the effects of sin upon men's historical existence together: disintegration of community in many different spheres, dissolution of human ties in the various forms of community, the ruthless triumph of egoism, brutal exercise of the power of the stronger over the weaker. The end result is indicated in the words *homo homini lupus*. If the power of evil which entered the world with sin were to be given free rein, men would rend one another like wild animals. There would be no law and no protection of the boundaries marking off what is yours from what is mine; even the smallest social unit, the family, would not exist. In such a situation men would be incapable of historical existence. Lacking would be the elements of a human education, of a culture, of humanity itself. We would not be living historically, we would be vegetating—something like animals, or even on the same level as animals. For men that would mean sinking beneath the level of animals.

It is one of the blessings of God the Creator and Preserver that he has, and still does, put a brake upon this fall to the subhuman level. As a consequence of his judgment of wrath God has indeed granted sin scope for destructive manifestations of its disintegrating powers, but he has also set limits to what sin can do. God himself has erected barriers which prevent the destructive and disintegrating forces of sin from completely doing away with man's historical existence.

We can distinguish between an external and an internal barrier, both related and each strengthening the defenses of the other. The external barrier is the power of the sword belonging to the state. The internal barrier is the voice of reason in the heart of man. Where these two barriers are joined to one another there we have law, the most powerful deterrent to the constant threat of the chaos of unbridled passion.

On the basis of his presuppositions, which require that man's possibilities for historical existence be preserved, the Christian must affirm the barriers mentioned above which God has erected. This is not an obvious conclusion. A look at the history of Christendom shows that the power of the state, the voice of reason, and law have from the very beginning been regarded by Christians as quite problematical; and certain groups have even emphatically rejected them. A number of questions arise here.

If Jesus Christ is Lord, can the state lay claim to special power and authority for itself? Has the state not been rendered obsolete once and for all by the Lordship of Christ? If Christ is Lord, does the power of the sword still have any place at all upon earth? If Christ is *my* Lord, may I still place myself at the disposal of a power which bears the sword?

What about the voice of reason in the heart of man? Is the reason of *fallen* man still at all reasonable? Have not the very roots of his reason been affected? According to God's word man's reason *has* been completely darkened in everything pertaining to his eternal salvation. Does this darkness not extend, of necessity, to all of man's reason together with all its functions? If reason is blind regarding the principal thing, the question of salvation, does it not also move in darkness when it comes to that which is important for a just ordering of the common life?

Finally, is law also not subject to these critical questions? Did Jesus Christ not put love in place of law? Are not love and law irreconcilable antitheses? If the spotlight of love is thrown upon law, is it not shown up as working patent injustice?

In the face of these certainly very pressing problems we would state the thesis: For the sake of the preservation of mankind until the Last Day, it is the will of the triune God that there be, also after the incarnation, power invested in the state, prescriptions set up by human reason, and law established by man.

When the Christian as a result of his faith in the gospel understands the will of God correctly, he sees, to begin with, that God wants the state to have power, to bear the sword and put it to use in restraining the powers of evil. The apostle Paul says in Rom. 13: 1 (and he is referring to the pagan Roman state and its representatives), "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." We cannot enter upon a discussion of the exegetical problems, some very difficult, which this particular text raises. But as far as the question decisive for us is concerned, the text is quite unambiguous: Paul is here talking about the governing authorities in the Roman Empire. Paul plainly regarded the governing power of the Roman Empire of the middle of the first century, a power questionable in many respects, as instituted by God as part of his order. He thereby approved all genuine civil power in the history of mankind as deriving from God's will and power. He also expressly approved the state's power of the sword, insofar as the exercise of this power consists in the



restraining of evil. In verse four of the same chapter Paul says concerning civil authority, "he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer."

Thus the Christian professes that the governing power of the state has been placed in man's midst by God himself so that man will preserve his historical existence and not give rein to savage violence. In the moment in which the governed are offered the opportunity to have a responsible part in the shaping of the governing power, the Christian cannot evade this responsibility. The Christian also approves the idea that the governing power of the state and the power of the sword belong together. The states should use the sword against evil, i.e., to put it concretely and very pointedly, against the criminal. Such use of the power of the sword does not conflict with the commandment, "Thou shalt not kill." As a private person, as a citizen, thou shalt indeed not kill. As bearer of the sword, however, governing authority is God's assistant, his servant. When it uses the sword against evildoers it does so not as a private person but in an official capacity, with a commission from God. God has the right to take a life which a person has forfeited. As his arm, governing authority has the right and power to impose and execute the death sentence, even if in our present historical situation it is wise and good that governments refrain from capital punishment.

In no case must the governing authorities make absolute or arbitrary use of the power of the sword. Its use is governed by a concrete norm established by God himself. Governing authority may use the sword against wrongdoers, for the benefit of those who do right, only when it is a case of fending off evil which is imperiling life, only when it is acting as a protecting barrier against attacks upon the ordered association of men with one another in a concrete community, only when it is acting to protect citizens against wolves that would break in—in other words, only when it acts on the basis of an elementary but fundamental distinction between good and evil.

### **The Hydrogen Bomb and the Power of the Sword**

At the present time these considerations make the attitude of the Christian to the possibility of war an especially difficult problem. A World War III fought with hydrogen bombs is no longer a protection and barrier against the evil threatening the historical existence of mankind. Such a war would much rather place the historical existence of mankind in extreme peril. For most of the nations fighting such a war it would very probably mean the end of their historical existence.

The ethical problematics involved in the construction of hydrogen bombs and their inclusion in military planning may be summarized as follows: the existence of these bombs, by reason of their great deterrent effect, has up until now apparently prevented the outbreak of another war; in case of an actual war, however, they must not be used as weapons if the power of the sword,

employed to fight wars, is actually to serve the preservation of a historical existence for mankind. It will nevertheless be very difficult, if not impossible, to derive from the Christian faith *universally binding* guides with respect to the *construction* of hydrogen bombs in the present world situation and their inclusion in *military planning*. The difficulty consists not least in the fact that the transformation of society into an "ideological penitentiary" by an ideologically determined totalitarian dictatorship perhaps represents a more dangerous attack upon the historical existence of mankind than does the presence of hydrogen bombs in an army.

In view of this direct threat of the transformation of society into a collective of dead souls (where military action can also play a great role), and in view of the actual deterrent effect which hydrogen bombs have had until now, the ethical problems connected with the construction of hydrogen bombs and their inclusion in military planning are more complex than Christians generally are inclined to think. On the other hand, among Christians who are well aware of what God's will is regarding the function of the power of the sword there should be no difference of opinion about the fact that there can be no justification for the actual *use* of these bombs in a third world war. There must be no world war fought with nuclear weapons! There must be found a political organization of mankind which will eliminate such a war. That will be impossible unless each nation voluntarily surrenders part of its sovereignty and unless there is established an international government authority extending over the governing authority of the individual nations. The first step would be for the nuclear powers to suspend nuclear testing and to place the suspension under effective controls. This would have to be done with a full awareness that a nation which agrees to such controls thereby agrees to a certain limitation of its sovereignty. The safeguarding of the future historical existence of mankind must be sought by moving in the direction indicated by such a step. Christians all over the world are confronted by the command to exert themselves to the utmost to try to bring it about that this path—looking to the formation of a supra-national government authority embracing all nations—is actually followed by their particular government. Should it fail, and should a world war fought with nuclear weapons actually break out, very likely the only course left open for Christians would be the refusal, on grounds of conscience, to be involved in the actual use of such weapons. For it is no longer an exercise of the state's power of the sword when weapons of mass destruction are put into actual use in a world war. Christians whose consciences are troubled by these questions should therefore be advised not to obey a military order to employ nuclear bombs, even if that were to mean the forfeiting of one's life. Such a sacrifice will not fail to bear fruit.

The conclusion that comes with compelling necessity is: strenuous efforts should be made, with all appropriate means, to outlaw such bombs by agreement based on international law. Here we might call attention to the fact that the ethical problem connected with the hydrogen bomb represents only part of a much



larger task, namely international agreement placing new restraints on warfare. In this century the bases, resting in international law, of the conduct of war, if they are not already well on the way to dissolution, have certainly been profoundly shaken.

The reasons are many and various. In examining them it should not be overlooked that the principal reason is to be found less in the development of scientific weapons of warfare than in the deterioration of the force of international law and especially of treaties based on international law, a state of affairs brought about by certain ideological beliefs which approximate or are equivalent to a systematic ethical nihilism. A system of "controls" and "supervision," no matter how clever in conception, cannot compensate for this deterioration. Without an undisputed moral recognition of binding ethical norms and their expression in law, the nations of the earth cannot live in harmony. As long as there is no change in thinking on *this* point, especially among those who bear the responsibility for political power, the mortal peril in which mankind lives at present will continue unabated.

It is questionable to what extent we can draw from our disavowal of the actual use of weapons of mass destruction conclusions which would be binding upon Christians in the decisions they have to make with regard to the urgent political questions of the day. Even the question of whether troops should be armed with "atomic weapons" \* cannot, on the basis of Christian conviction, be regarded as wrong on principle, as is evident from what we said above. A pacifism on principle is in no case consonant with the Christian faith. Even in the present situation the education of Christian congregations cannot include a call to the members to register as conscientious objectors. Yet those who in the present situation, on the basis of the insight which has been granted them as Christians, believe they must for reasons of conscience decline all military service do not thereby sunder themselves from the church. Indeed, the church shields them and offers prayers of intercession on their behalf.

The possibility of having within the one Christian church diverse, or differing, decisions of conscience even on questions as burning as these must be preserved.

For the whole area we have marked out the observation would apply: Christians should give what support they can to any measures which contribute to preserving the historical existence of mankind and should oppose any ventures which threaten that existence; it is, however, in no way promised them that mankind will actually continue to have a historical existence. The Bible is full of statements about how, before the return of Christ, the bases of man's existence will be pulled out from under him, bit by bit, events within his own history being one of the causes. No one can say with certainty that today the history of the world has not entered this stage.

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\* A current political issue in Germany; see p. 324 ff. (Translator.)

## Reason as a Restraint

If we have been able to agree concerning the power of the state and the power of the sword, we can deal more briefly with the "internal dike," the voice of reason, for these two powers already presuppose this voice. In many respects governing authority is a historical embodiment of it. That in individual instances such authority is often irrational in its dealings is not a contradiction of our previous statement. When looking at Rom. 13 we saw that the state cannot function without making a distinction—perhaps very crude but still valid and not merely arbitrary—between good and evil. But this distinction is the decisive element in the voice of reason. It is part of the unrelinquishable essence of what is human that man distinguishes in his heart between what should be and what should not be. Of course the voice of reason is not infallible when it comes to details. In fixing what should be and what should not be, it can err on specific points, but it cannot refuse to draw a line between what should be and what should not be. Nor can it refuse to re-examine continually this demarcation and alter it where necessary, on the basis of experience and deeper insight. Regardless of how fallible these decisions of reason may be on specific points, they still contribute decisively to preventing man's communal life from degenerating into barbarism.

The task presented to the Christian by the ethical decisions which reason makes suggests itself readily: it is one of service to the voice of reason. The Christian is to perform a task of vicarious thinking, as it were. He should venture upon rational argumentation with reason, to help it understand itself better, and to realize its own rationality. For God himself has placed the voice of reason also into the heart of the non-Christian as a preserving force, serving to maintain man's existence. Paul says in Rom. 2: 14 that one finds even pagans do what God requires in his revealed law. He could be thinking of the fact that among the heathen, too, parents are respected, stealing and perjury are condemned, hospitality is practiced and help is given to strangers in distress. If pagans do what God's revealed law—which they do not possess—demands of us, they are (as Paul goes on to say) "a law to themselves." That is, they have written on their heart and conscience a law they will never rid themselves of, since it comes from God. It is precisely in the transgressing of this law within that they will find they cannot rid themselves of it.

In our present historical situation it is of particularly great significance that we are not inclined to look down upon the "thou shalt" and "thou shalt not" written in the hearts of all men. Above all, we must not allow this inner voice to be stifled. In the historical situation which we have entered upon in the course of the past hundred years it is obviously not an easy task for reason to remain rational and to heed its own voice. It is as if reason were coming increasingly under a cloud of demonic darkness. In this situation one of the most important contributions to be made to the maintenance of man's historical existence—one



which Christians (not the least they, and precisely they) are also called upon to make—is for the light of reason to continue to shine, or again be made to shine, in its true rationality. We all, Christians and non-Christians, cannot live together without a “purified” ethos derived from human reason. In a situation where culture and world politics are characterized by “secularization,” “the great apostasy,” and “the rise of anti-Christian forces,” the ethos of reason will very likely founder if the Christian faith does not take it up, preserve it, purify it and hold it up to reason itself as a mirror in which reason can behold its own image in its true human outlines.

We now come to the most important barrier guarding man against the loss of his historical existence and binding together the external barrier of the power of the state and the inner barrier of reason and its precepts: law, protecting the citizen. Love is greater than law, but the two are not mutually exclusive. It even lies within love’s power to employ law in its service. Not the least of love’s wishes is that man be able to live in an ordered society. Therefore it desires to have law and the security it provides. What love desires and effects as pure love it can never make into a general rule; for not all love, just as all are not Christians. Indeed love would become tyrannical, i.e. it would become its opposite, were it to make a universally binding rule of what is a gift of the Holy Spirit to those who are in Christ Jesus. Law is intended for all, Christians and non-Christians alike. Even under law love has wide scope for its activity, especially since law is concerned with the general while it is the concrete distress of the individual for which love cares, which law, in its concern for the general, perhaps cannot take account of at all or only superficially with no real grasp of the actual distress.

Law must be developed and given form again and again. It is, without prejudice to its unshakeably firm bases in moral reason, historical in its formation. For what historical fashioning of law should we strive today? Does love have nothing to say on this point? Now, of love it is said in 1 Cor. 13 that “it is not arrogant or rude. Love does not insist on its own way. . . it does not rejoice at wrong, but rejoices in the right.” These words of the apostle show very beautifully that it is precisely love which has an eye for whatever gives law a firm footing. Love therefore gives its assent to law—just law, law that succors, that protects life, that conforms to the norm of truly rational reason and is governed by love’s sensitivity. The same direct and vital interest which the Christian has in the refinement and maintenance of the ethos of reason he brings to the refinement and maintenance of law, since he knows that for the sake of love and the gospel he shares in the responsibility of preserving man’s historical existence.

### **Readiness to Die**

To summarize the role of the Christian in a responsible society, then: he desires that society be responsible, he works to strengthen that responsibility and to purify it and preserve it. Responsibility presupposes a norm, however,

by which our action and inaction are judged. This norm must be *given* if we are really to be able to talk about responsibility. It is not something we can shape to please our fancy, nor is it something we can abrogate. We can indeed depart from it but even then (and precisely then) it does not cease to measure us. If men were to agree that this yardstick of our action and inaction should be declared invalid and its hold upon us broken, the end of the world would be at hand. For then the barriers which hold the forces of evil in check would crumble.

Therefore the decisive contribution the Christian can make to a responsible society is to uphold this norm, which is always there confronting our actions with the demand that they be human, and to work for its recognition and acceptance. He does this by bringing to light the law written on the hearts of all men, reminding them of its presence, causing it to shed its light, freeing it of distortions, making concrete use of it and, under certain conditions, putting his vocational and personal existence at stake to see it win recognition. The apostle Paul writes in Rom. 5: 7, "Why, one will hardly die for a righteous man—though perhaps one will dare even to die for the sake of good." \* For the sake of good a Socrates went to his death. What was a possibility for Socrates should for Christians be all the more a reality. Many Christians have died for their faith. But being willing to die not only for one's faith but also for the sake of good is an integral part of the Christian's responsibility in a responsible society which is evidently no longer equal to its responsibility.

There can be no doubt that the situation of mankind in the present day is haunted by the specter of death. Of what advantage is the good in this situation, and is it worth the price of our life? Our present world has found its way down a great number of dead end streets; exit from any one of them could have fatal consequences for civilization. Who will find a way out which will preserve mankind's historical existence? If we Christians are not ready to put even our lives at stake not only for the Christian faith but also for the human good and thus for man himself, it may become very difficult, if not in fact impossible, to find a salutary way out of the dilemma in which the world seems to be enmeshing itself increasingly: either a gradual extinguishing of the soul's life and its freedom in totalitarian collectivism or extinction in an atomic war. Christians should be urged, indeed they should take it upon themselves, to consider sacrificing their lives, to *reckon* with such a sacrifice, for the sake of good, i.e., the norm governing the use of the state's power, the basic content of the moral instruction imprinted upon the hearts of all men, the soul of the law in a nation and between nations.

Jesus Christ died for us—the wicked. And we who are his own, should we not be numbered among those individuals Paul mentions who have resolved even to die for the sake of good? Here, in the readiness to die this death, is concentrated the responsibility of the Christian for the shaping of conditions in society in these last times in which we live.

\* *tou agathou*. Authorized and Revised Standard Versions: "for a good man."



## **New Relations Between Pastors and Physicians**

Through the years the hospital has been a meeting place for physicians and clergymen as they both devote their lives to bringing health to people who are going through days of stress. Inasmuch as members of these two professions spend so much of their time in the same building we would assume that a close professional relationship would have developed between them. However, this is not the case. Conversations between doctors and ministers usually have been more concerned with common social interests than with patients. That is not to say that occasionally a doctor will not say to his friend the minister, "Drop in and see old Mrs. Jones. She hasn't got long to live." Each has been quite unaware of what the other has been attempting to do for a particular patient, in fact, each has felt that his ways of helping the patient were so unrelated to the other's methods that it was not necessary to discuss them. "Let the minister do his job and I'll do mine," is what most doctors say.

Ministers feel that doctors are hard to approach on professional matters, that they clam up and give the impression that the pastor is intruding on private ground when he asks specific questions about the physical or emotional problems of the patient. For a variety of reasons, doctors have felt ill at ease in the presence of ministers. The doctor has thought of the minister as working in an area so far removed from science that any attempt to work with the minister might hurt his standing as a scientist. A story which doctors like to tell is the one about the clergy who were fighting against the introduction of anesthesia particularly when used in childbirth. These religious fanatics vigorously opposed it on the basis that Genesis says "in pain you shall bring forth children." It was fortunate that those physicians introducing anesthesia also knew their Bible, for they replied that Genesis also says, "So the Lord God caused a deep sleep to fall upon the man." This was the first use of anesthesia, they contended.

Today doctors and ministers are beginning to converse on a professional level. In addition to preaching to people from the pulpit the minister sees the importance of ministering to his parishioners individually, as the doctor does. Through the centuries there have been periods when soul care has been accented, but the last hundred years in America have not seen such an accent. The minister has primarily thought of his task as preaching the word and being the administrator of a parish. He accepted the title "preacher" as a natural one. But now the clergy are becoming more and more aware of the value of a personal kind of ministry more in keeping with the title "pastor." There are scores of factors which have brought about a return to a new interest in "soul care" and it would be difficult to isolate any one or two factors and say that these were the

most important. It is simplest to say that the mood of the times *demands* that the minister make religion relevant to people where they are or they will dismiss it as of no importance to them.

This mood has produced a mild revolution in theological education in America. Most of our seminaries are refurbishing their chairs of pastoral theology or pastoral care. They are adding young clinically trained professors who are reorganizing their departments along lines developed by clinical medicine. We even like the title "clinical theology" as descriptive of what we are attempting to do in taking what for most people is abstract or theoretical only and making it come alive clinically.

### Boisen's Experience

In addition to the mood of the day we might say that a major factor in getting this movement under way was the experience of the Rev. Anton Boisen in the 1920's. This Congregational minister became mentally ill and was confined to a state mental hospital. There he asked for the privilege of talking to a chaplain but found there was none. He asked for local ministers, but found they either stayed away from the place or were "all thumbs" as they tried to minister in this setting. They thought of mental patients as "subhuman" and incapable of engaging in meaningful conversation. As a result they preached *at* the patients or prayed *over* them.

Pastor Boisen recovered after two years—through no fault of the local clergy. He had had plenty of time to ponder the role of the minister in the mental hospital. When he was released he proposed to the superintendent that a chaplain be called, and the superintendent did the unusual thing and invited him to take the job. Boisen believed that a mental hospital could serve as a clinical training center where theological students could work with abnormal people and thereby better understand the normal person. Within a few years, this movement captured the imagination of theologians, students and parish pastors. Now that Boisen had proved that theological students could serve effectively in mental hospitals as assistants to the chaplain and at the same time attend seminars conducted by psychiatrists, the movement began to take hold in general hospitals as well.

The two men most responsible for promoting this movement in the general hospitals were Dr. Richard C. Cabot and the Rev. Russell L. Dicks. In 1935 they wrote a book together called *The Art of Ministering to the Sick* which is still required reading in most seminaries. Today well over 10,000 clergymen have taken postgraduate courses in both mental and general hospitals. There are some fifty hospitals which open their doors to these "pastoral interns."

This means that over 10,000 clergymen have worked closely with physicians and have had a chance to test and improve their ability in the field of soul care in an interdisciplinary setting. One or more of these clergymen are to be found in almost every community and they are all working quietly in developing a



growing interprofessional relationship with the physicians of their communities. Approximately 350 of these men are full-time hospital chaplains, the remainder are active parish pastors.

### **The Response of Physicians**

How do physicians seem to be responding to the work of parish pastors who have had considerable education in "clinical theology"? Generally the reactions are favorable although, of course, there is always a clinically trained clergyman here and there who has an exaggerated opinion of his ability to deal with people who are ill emotionally or physically and subtly belittles the work of the physician. There is also the occasional pastor who becomes so enamored of the psychological and psychiatric aspects of his clinical training that he conducts his work with people more like a psychiatrist than a pastor. This is to be deplored but it is inevitable in the early stages of such a movement.

We should like to mention five general reactions we have received from physicians:

(1) Physicians say they find that the clinically trained clergyman tends to make the resources of religious faith more relevant to the patient's particular needs. They say that just as medicine comes alive when studied clinically, so theology seems to come alive when clergymen have received their instruction in a "live" situation.

(2) Physicians say they can more confidently refer certain patients to clinically trained clergymen because they know that these pastors have had a part of their training in a medical center where they have learned how to cooperate as one of several members of the healing team. They also know that these pastors have learned how to talk to persons from every walk of life and who represent every degree of religious belief and disbelief.

(3) Physicians have no patience with clergymen who can work only within the context of a particular denominational setting. Clinical education is almost always carried on in an ecumenical setting and therefore equips the pastor to work effectively with people of all denominations. Such a pastor is not interested in proselytizing. He is much more concerned that the patient sense the common core of the Christian faith which is the centrality of Christ as God and Savior. Physicians are greatly impressed when they see clergymen of various denominations working in harmony with each other. Most of them had not believed this was possible and it was one of the major barriers to their participation in the church's life. Hundreds of physicians who have recently joined churches in America were inspired at least in part by their observation of this new spirit of brotherly cooperation between Christian ministers of different backgrounds. And the clinical training movement has had something to do with this, for clergymen of several denominations live and work together for months while studying in a medical setting. So important to the student is this interchange of ideas that

directors of most clinical centers insist that each new class be representative of a cross section of Protestantism.

(4) Physicians are beginning to choose one or two such clergymen whom they believe to be especially qualified in counseling and pastoral care to act as consultants on some cases. The doctor cannot be expected to know personally the pastor of each of his patients. He therefore feels free to use the one or two pastors in whom he has great confidence to serve as intermediaries between the doctor and the patient's own pastor. This is essentially the function of every hospital chaplain. Although the chaplain counsels with the patients he always makes every effort to work in closest cooperation with patient's clergyman—whatever his denomination. These parish pastors are pleased to be included on the health team. They are of inestimable value because they, of course, are the ones who have a vital ongoing relationship with the patient *and* his family, which is often the key to the return of true health.

(5) Physicians are gradually coming to realize that if real teamwork is to develop they may have to initiate it. They have not realized until recently how timid most ministers are about "bothering" a busy doctor. Now some of them are going quite out of their way to call the minister on the phone and explain something of the needs of a particular patient. It goes without saying that pastors who are fortunate enough to have doctors of this quality in their communities are immensely pleased by this change in attitude. The clergyman has always had to make the first move and he felt rebuffed just often enough to discourage him from making further attempts. Now we are beginning to get reports from various parts of the country that some physicians are even paying the tuition for their pastors to attend six-weeks courses in clinical pastoral care so that they will be able to call on them for help with certain patients.

### **Cooperation in Medical and Theological Education**

Medical educators are now becoming interested in knowing how they can get across to their students that the minister in the community is one of the first persons with whom they should become acquainted when they set up practice.

The only experiment in the relation between religion and medical education which I feel somewhat qualified to describe is the one at the University of Chicago. A chaplaincy program in the medical center was inaugurated in 1952 in collaboration with the theological faculty on the same campus. The chaplain began by teaching theological students courses in clinical pastoral care. These courses always involved a number of medical faculty members.

In 1956, in addition to the chaplaincy teaching program which was continued and enlarged, a chair in "religion and health" was established and is held by a clergyman who has a unique joint appointment on both the theological and medical faculties. His task is to direct this fast-growing department and to seek



to integrate courses in those areas where the training of the minister and the doctor overlap. This is particularly true in courses in the history of medicine and in personality development, in certain areas of psychosomatic and environmental medicine, and in matters concerning public health and mental and social hygiene.

Elective courses are offered to both medical and theological students. One of these is a weekly religion-medicine case conference, in which a case of mutual interest to religion and medicine is presented jointly by a medical intern and a pastoral intern. The discussions have been most fruitful as students and faculty, including psychiatrists, social workers, psychologists, nurses and often the patient's own pastor, participate in a free discussion which attempts to assess the religious factors involved in this patient's illness.

Student chaplains make rounds regularly with a dozen members of the attending staff. There are twelve student chaplains and each is attached to a particular doctor's service. Weekly rounds were instituted at the invitation of the physicians who felt that such a procedure would help to remind them of the availability of a clergyman. This practice also reminds the young clergyman that the doctor is interested in the whole patient but finds it humanly impossible to minister to every facet of the patient's needs.

The newest attempt at interrelationship is in the outpatient clinics where patients receive treatment without actually being inmates of the hospital, much as in the usual visits to a doctor's office. Hospital chaplains have wished for a long time that they might see patients in earlier stages of illness. For example, a 45-year-old man about to be operated on for stomach ulcer says to the chaplain, "You know, this whole thing began five years ago when my teen-age boy started to get into trouble." The chaplain would have liked to meet both the patient and his boy five years before, with a view to working on the family problem while something might have been done about both the boy *and* his father.

The idea of having ministers in the outpatient clinic was suggested by a physician who believed that someone should see certain patients whose unhealthy outlook on life was adversely affecting their state of health. He wanted these patients to have the opportunity to talk to someone who would take the time to try to understand their problems and who would help them transcend the problems in a way that has been Christianity's particular gift to humanity.

We are not at all sure just what form this outpatient chaplaincy service will take. We think it will help us to have a better understanding of the way the parish pastor and the general practitioner in any community can work cooperatively in the early stages of illness. If we are able to show that the minister can be helpful in the outpatient clinic of a university medical center, then further research will be done in a typical American community. If illness is often related to the family situation, then the minister who has a "key" to every home in his parish and who sees problems in their early stages might well collaborate with the physician on proposed care of the patient in relation to the whole family.

We have given only the sketchiest outline of a few things that are happening in the area of mutual interest between religion and medicine. Every few weeks new books appear in this field. We know that doctors who have to keep up with their medical journals will have little time to read most of these books. Perhaps it will be possible to publish in medical journals \* abstracts of exceptional books so that this material can be made available to more physicians.

As we look to the future we should note that a number of medical societies and ministerial associations are meeting annually for fellowship and discussion. Some have arranged half-day seminars in local hospitals where a limited number of doctors and ministers attend a course together in which subjects and cases of mutual interest are presented. Often a faculty member from a medical school or divinity school participates in the seminar. Such discussions are on a professional level and they are opening up new areas of research which, during the next 25 years, should bring to our attention those resources of the Christian faith which have a salutary effect on the healing processes. It is also hoped that through such cooperation the patient will sense that true health can never really be attained until the patient gains insight into the new dimension which faith in Jesus Christ can add to life.

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\* See articles by the author in *Postgraduate Medicine* (June, 1958), *The Medical Clinics of North America* (March, 1958) and *Journal of Medical Education* (March, 1957).



## Dietrich Bonhoeffer and the Ecumenical Movement

To the church historian of the future the years of our immediate past, as represented by the period 1928-1942, will have a peculiar significance. They are marked on the one hand by the solidification of political power in the totalitarian states and the mounting international tensions which erupted in the second world war. On the other hand there is the nascent ecumenical movement, the effort of Christians of varying traditions to draw nearer to one another and to present a united witness to the world. Across these years walks a young man with such a deep involvement in the life of the world and of the church that his personal history becomes a concrete expression of this segment of church history. Dietrich Bonhoeffer begins his career as an ecumenical youth secretary and closes it on a gallows set up by a totalitarian state. The content of these years as lived by the young martyr is preserved in a recent book, the first volume of Bonhoeffer's collected writings edited by Eberhard Bethge (Dietrich Bonhoeffer, *Gesammelte Schriften, Band 1, Ökumene*. Munich: Christian Kaiser Verlag, 1958, 550 pages). This remarkable collection of essays, sermons, reports, letters, and diaries deserves more than passing notice.

Bonhoeffer's world-wide contacts begin with a year of study in Union Seminary, New York, 1930-31. The young pastor seeks both to interpret German Christianity to Americans and to learn the nature of American Christianity. In a sermon preached in New York in 1930 he sounds a note of penitence for his nation's share in the first world war and pleads for Christian understanding and love. His observations on American theology and church life are hardly flattering. A secularistic and pragmatic spirit pervades theological education. Students are so indoctrinated with ethical humanism that a quotation from Luther's *De Servo Arbitrio* sounds comical and evokes laughter. The failure to understand Paul and Luther is reflected in the moralistic sermons heard from American pulpits. At one extreme is the crass orthodoxy and individualism of the fundamentalists and at the other the social gospel and evolutionism. The biblical message with its eschatology and its doctrines of sin and grace appears to be forgotten. There is unwarranted optimism and even a tendency to identify Christianity with democracy. One must acknowledge the large element of truth in these observations as well as those made on the second trip to America in 1939. Yet it is regrettable that Bonhoeffer received his impressions of American theology primarily from Union Seminary and his impressions of American preaching from Riverside Church, and that he had no direct contact with American Lutheranism.

During 1931-1933 Bonhoeffer served as youth secretary for the World Alliance for Promoting International Friendship through the Churches. We find the

conferences of this period wrestling with the same problems which are central in Faith and Order today, such as the relation between the church and the churches. Bonhoeffer's own emphasis is this: basic is not the relation between organism and organization but the relation between truth and untruth. There can be no real unity unless the truth of the gospel is clearly differentiated from heresy. As early as 1932 he takes a clear stand against the line of thought represented by the *deutsche Christen*. Christian action cannot be based on any order of creation as such, for creation is a fallen creation and in need of redemption. Every concrete given situation must be viewed in the light of God's revelation in Christ and treated in terms of divine wrath and grace. An order becomes an "order of preservation" when it provides the opportunity for the proclamation of the gospel.

Particularly significant is a lengthy address delivered by Bonhoeffer at a youth conference in Cernohorske Kupele, Czechoslovakia, on July 26, 1932. It is entitled "The Theological Foundation of the Work of the World Alliance." He proceeds from the premise that the ecumenical movement, which as yet has no theology, must set forth its own theology and not be satisfied with domination by practical considerations and the drafting of occasional sets of resolutions. He defines theology as "the church's understanding of its nature, based on its understanding of God's revelation in Christ." Since Christ is Lord over the whole world, the church's task is not limited to some special sacred zone of life. The church is the living presence of Christ on earth, and it must speak the word of Christ, the law and the gospel, in the concrete situation of every area of contemporary life. The church does not deal with principles which are forever true but with God's living truth for today. The gospel becomes concrete in the believing hearer, and the law becomes concrete in the proclaimer who sets forth God's will with regard to specific existing reality. How can we know what God's will is for us today? It is not given either in a literal application of the absolute ideal of the Sermon on the Mount or in mere conformity to the orders of creation. The same Christ alone who is the heart of the gospel is also the source for our knowledge of the law. He enables us to see the world as a fallen creation in which every order is sin-corrupted and marked for destruction and in which the doing of God's will is possible only through the grace of forgiveness. God's concrete demand for us today is to work for international peace. But the ideal of peace is falsely absolutized when it is conceived as a reality of the gospel, a part of God's kingdom. The demand for peace is rather the word of an angry God, a part of his work in preserving his creation. Peace on earth has two boundaries, truth and justice, and in a fallen world this means inevitable conflict. War may be a means of resolving conflict, but in the present situation this means dare not be used, for it would lead to annihilation. The only peace which the gospel knows is the peace of the forgiveness of sins. While the restoration of the fallen world to its original goodness is God's own eschatological work, the gospel does already here and now create



both new men and new conditions. The ecumenical movement must do more than promote good fellowship. It must alert the church to be the church, speaking the word of God both to Christendom and to the powers of the world. Only a church which knows the gospel and lives by the gospel can speak this word.

Characteristic of other statements by Bonhoeffer during his tenure as ecumenical youth secretary are his readiness to define the ecumenical movement as the church, a view not held so uncritically today, and his insistence that the movement must have an evangelical and confessional basis. "The World Alliance," he says, "is the church of Christ—frightened, grown fearful and with its senses sharpened, alarmed by the woes of the world and calling to its Lord" (p. 165). But he repudiates strongly a romantic view of the universal church which disregards the confessions and regards all church groups as parts of an all-embracing whole. The concept of the *Una Sancta* contains the paradox of a confessing church clinging to its confession as to absolute truth and yet willing to listen in humility and penitence to other Christians. This situation gives Lutheran participation in the ecumenical movement its peculiar task: "It is the business of Lutherans in the ecumenical movement to criticize the romantic conception of the church now circulating in the movement, and thus to prepare the way for a genuine understanding of Christian confession and of the *Una Sancta*" (p. 181).

The documents and correspondence appearing in 1934 reveal on the one hand Bonhoeffer's participation in the conflict between the Evangelical Church in Germany and the official church government and on the other hand his feverish efforts to obtain recognition and support for the Confessional Synod. He pins his hopes primarily on Dr. George Bell, the Bishop of Chichester, to whom he writes: "The question at stake in the German Church is no longer an internal issue but is the question of existence of Christianity in Europe; therefore a definite attitude of the ecumenic movement has nothing to do with 'intervention' but it is just a demonstration to the whole world that Church and Christianity as such are at stake" (p. 184). Bonhoeffer's plea for an "unmisunderstandable" ecumenical statement supporting the Confessional Synod against the church government did result in a clear message from the Bishop of Chichester to the representatives of the churches on the Universal Christian Council for Life and Work. The 1934 documents in the present volume center around the conference of this council held at Fanö, Denmark, where Bonhoeffer and President Koch represented the Evangelical Church as "consultative and co-opted members" but where the official representatives of the Reichskirche were also present. The situation was exceedingly difficult, but Bonhoeffer appreciated the resolution adopted by the conference as "a true expression of a brotherly spirit, of justice and truthfulness" (p. 222).

During the tension-filled years 1935-1937 Bonhoeffer seeks further clarification of the relations between the *Bekennende Kirche* and the ecumenical movement. Especially interesting is his correspondence with Canon Leonard Hodgson,

the general secretary of Faith and Order. Bonhoeffer is convinced that "the teaching as well as the action of the responsible leaders of the Reich Church have clearly proved that this church does no longer serve Christ but that it serves the Antichrist" (p. 232). Unless the ecumenical movement, therefore, sides definitely with the Bekennende Kirche in its conflict with the Reichskirche, it will "lose the power of speaking and acting in the name of Jesus Christ." Hodgson, however, unlike Bell, refuses to take sides. Since the Reichskirche meets the formal requirement of accepting Jesus Christ as God and Saviour, it cannot be excluded from the ecumenical movement. If the Bekennende Kirche questions the genuineness of such acceptance by the Reichskirche, this only proves that unity between these two churches in the near future is improbable, but the other churches of the world cannot be asked to sit in judgment upon any church participating in Faith and Order discussions. Bonhoeffer's reaction to this formal and "correct" kind of ecumenicity is contained in a highly important essay "Die Bekennende Kirche und die Ökumene." He is led to question whether an ecumenicity which preserves itself by by-passing the question of truth and obedience to Christ has any churchly character at all and whether it does not represent instead only a false peace and an illusory unity. Convinced that only a church which takes its own confession seriously can make a contribution to ecumenicity, Bonhoeffer states clearly the gospel by which the Bekennende Kirche lives and which it cannot compromise.

The most gripping and revealing section of the present volume is constituted by the correspondence and the diary relating to the trip to America in 1939. The trip, arranged by American church leaders, was motivated both by the desire to strengthen contacts between the Bekennende Kirche and American Christianity and by the reluctance to enter German military service and to take the oath which this would have required. From the beginning, however, Bonhoeffer had grave misgivings about leaving Germany at a time when his church and his people were about to face their hour of crisis. These scruples ripened into a firm conviction that he had made a mistake and led him to return to his homeland within a few weeks. No reader of the diary is likely to forget the experience of seeing the young man with a sensitive conscience and a whole-hearted consecration mature in those short weeks into moral and spiritual greatness. Turning his back on an attractive pastoral position in New York, as well as various academic appointments, he returns to accept his perilous fate at home. On the eve of his departure he writes: "I must live through this difficult period of our national history with the Christian people of Germany. I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people. . . . Christians in Germany will face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive, or willing the victory of their nation and therefore destroying our civilization. I know which of these alternatives I must choose, but I cannot make that choice in security" (p. 320).



The observations which Bonhoeffer once more records on American life and thought, particularly its religious aspects, are as keen as they are interesting. He is impressed by the change that has taken place in American theology since his student days here a decade earlier. Optimistic evolutionism has given way to a realistic appraisal of man as sinner. But the new orthodoxy lacks adequate grounding in Scripture and christological depth. In any case American Christianity is dominated by religion and ethics, not by the gospel and theology. Such concepts as tolerance, freedom, and democracy have taken on an inordinate importance. The separation of church and state has promoted rather than prevented the secularization of the church. The key to understanding the nature of American Christianity is the acknowledgment that it is "Protestantism without Reformation."

The closing section of the volume deals with documents pertaining to Bonhoeffer's wartime activities as he seeks to maintain contacts with Christian leaders abroad and to use these contacts to gain recognition and approval of the German opposition to Hitler, a movement in which he actively participated. His main interest was to gain assurance that the Allies would enter into peace negotiations with a Germany which had rid itself of Hitler, so that a reconstruction of Germany on Christian principles would be made possible. The alternative, as Bonhoeffer saw with clear insight, was chaos from which only Bolshevism would profit. Through his staunch friend Dr. Bell, the Bishop of Chichester, he actually succeeded in 1942 in presenting his case to the British government, only to be flatly turned down. The judgment of history will doubtless bear out the truth of Dr. Bell's conviction "that the negative attitude of the Allies was wrong; that the sound and statesmanlike policy would have been to offer a positive response to the approaches made at such terrible risk; and that the failure to do so was tragic" (pp. 412-413). The resistance movement was doomed, and as Bonhoeffer three years later was taken off to the scaffold he sent this final message to Dr. Bell: "Tell him that for me this is the end but also the beginning—with him I believe in the principle of our Universal Christian brotherhood which rises above all national interests, and that our victory is certain" (p. 412).

This is a stirring, even exciting, book to read. It enables the reader to penetrate deeply into the soul of Dietrich Bonhoeffer and to appreciate the vitality of his conscience, the sincerity of his faith, the breadth and clarity of his vision, and the genuineness of his devotion to the word. It establishes close contact with the sound thinking, the moral courage, and the spiritual power which were blended together in the personality of this man and make him such an important witness for Christ in our generation not only in his homeland but also in the world at large. This is also an important source book for ecumenical study. One who is engaged in such study cannot help surmising what wholesome influence this man would be wielding today if he were occupying that place in ecumenical leadership for which he was so well fitted. This book presents

not only the history of a man but also an illuminating cross-section of those fateful years in which he bore his witness, faithful unto death.

The shadow of those years continues to fall over our own time, and Christians are still called to bear the light of divine truth amid the surrounding darkness. But we are not alone, for above us is a cloud of witnesses. Dietrich Bonhoeffer is one of them.



CHARLES W. KEGLEY

## Reflections on Faith and Knowledge

### A Review Article

It is generally agreed that since Descartes and the beginning of modern philosophy, the problem of the nature and limits of knowledge is the central one. Many would add, with a touch of irony, that epistemology is the first issue to be considered and that it has become so difficult, in our century, that one rarely gets successfully beyond it into metaphysical, ethical and other issues. *Faith and Knowledge*, by John Hick,\* is clearly in the modern tradition, yet its author is also highly contemporary in the best sense of the word, for, although he is not an English linguistic analyst, he makes use both of the historic and of the latest efforts to analyze the nature of and mutual relations between knowledge and faith. The result is a work eminently worthy of careful study by students and teachers of religion and philosophy, by theologians, and by any educated person because, like most English trained scholars, he writes with admirable clarity and power. His convictions are frankly Christian and Protestant but never biased or presented in a propagandistic spirit; he describes his position as being "philosophically to the 'left' and theologically to the 'right.'"

The main arguments of the book—it *is* an argument and not a text book—are that man does know God and that faith is a kind of knowledge. The theistic interpretation of experience is cognitive and, although it does not seem to afford certainty, it nonetheless is reliable knowledge.

In what follows I shall explicate this daring claim, make critical comments as I proceed, and conclude with a general evaluation of the work as a whole.

The author begins with an analysis of the modes of cognition. This surely is a correct procedure and one which probably should have led him to title his book *Knowledge and Faith*, rather than the reverse. Surprisingly, in view of the well-known difficulties of contemporary epistemological inquiry, he is clearest and least vulnerable in Part I. Rejecting all forms of the infallibilist view, namely that knowledge is self-certifying, he claims that knowledge is interpretative in nature. This relates it at once to faith which, he holds, is neither belief in propositions, obedient dispositions, nor mere trust. What, then, is it? Part Two examines three major and rival efforts to answer that crucial question. Hick rejects all three. The voluntaristic theories of James and Tennant are, he finds, insecurely founded. They are also ambiguous in their conception of "faith."

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\* *Faith and Knowledge. A Modern Introduction to the Problems of Religious Knowledge.* Ithaca: Cornell University Press, 1957. \$3.50.

It is necessary to ask, however, whether it is not Hick, rather than James, for instance, who is confused. It is even a question whether Hick is entirely fair to William James, who, after all, was *not* arguing about "the reality of God" (p. 52) but about what he clearly describes as "the religious hypothesis." The question, then, is whether James is indeed open to the objection of relativism leveled against him (pp. 56-7).

Turning from Tennant and James, Professor Hick examines and rejects the moral interpretations of faith expounded by Kant and Donald Baillie. Kant's view is rejected chiefly because it "leaves no room for any acquaintance with or experience of the divine" (p. 75). Baillie's is criticized because it confuses epistemology and apologetics and, in the spirit of natural theology, presents theism as the most likely explanation of the universe. Precisely why this last consideration is a criticism rather than simply a statement of fact or a judgment will puzzle some readers. Hick's claim (developed later in Chapter 7) is that, as A.G.N. Flew argues, there is no demonstrable evidence capable of proving or disproving the existence of the Christian God. The most we can "vindicate," Hick concludes *at this point* in his total study, is that the theistic assertion is *meaningful*. Now whether *this* net result is as damaging to Baillie (or even to James) as Hick seems to imply is very doubtful. At any rate, he finishes off the rival views with an interpretation of Newman's illative-sense concept which is incautious, if not incredible. It "is, I think, to be accepted as substantially correct," he writes (p. 100). Here Hick appears to have a fatal blind spot. No competent student of epistemology should have trouble demolishing Newman's argument. If Hick is correct, then, at least several generations of ethicists are laboring under the illusion that Newman's view is of purely historic interest.

The constructive and central argument, in Part Three, is to the effect that *religious faith is an interpretative act*, and as such is of the same basic epistemological pattern as all our knowing. It is the object of faith that is unique (pp. 110-111). Readers who are familiar with the history of thought will perceive at once that Hick's is a noteworthy effort to rethink for the present age John Oman's views as contained in *The Natural and the Supernatural*. How does he make out? To begin with, even the key word "interpretation" is not entirely clear as, to be sure, the author correctly points out, for interpretation may be conceived as (a) explanation—as in metaphysics—or (b) recognition—as in answering the question "What or who is that?" When, however, man inquires into the unique case of the universe as a whole, "... interpretation is both recognition and explanation. Hence, the theistic recognition, or significance of attribution, is also a metaphysical explanation or theory" (p. 116). This is at the heart of Hick's argument, for it is apparent that his next thesis will be that interpretations influence action. Thus, when we act on our interpretations we either verify or fail to verify those interpretations. Examples are unnecessary.

Now the crucial question is: Do we, in what Hick calls "the main orders of situational significance," namely, nature, man, and God, really apprehend or



"know" God? How, moreover, is this alleged knowledge of God verified, if at all? His argument is: in "the believer's experience as a whole," i.e., in his uniquely "total interpretation" (p. 133), man may live in the presence of God. So living, he is not unaware of the antitheistic evidence (the fact of evil, for example) nor is he ignorant of the claim that no test will *prove* this theism true. He does become convinced, however, that this theistic interpretation is meaningful. Indeed, the "logic of faith" is such that the only kind of verification possible is eschatological. Here and now we cannot expect to prove or disprove Christian theism. It is a characteristic of all religions, however, and (perhaps) especially Christianity, that they all hold to the notion of personal survival after death. In Protestantism this is conceived in terms of the kingdom of God, whereas in Roman Catholicism it is described as the beatific vision. Here—and this will bear close analysis—is Hick's bedrock claim for Christian theism (p. 161): the verification of its faith is its present exclusion of reasonable doubt and the after-death participation by its believers in the kingdom of God. In what must strike the critical reader as a burst of enthusiasm, Hick concludes that this faith amounts to knowledge—for it has what any candidate for knowledge surely requires as a minimum, namely, not rational or empirical certainty, but the exclusion of reasonable doubt. I here call special attention to the last sentence of the book: "By a response to this religious vision of life's significance, through the twin activities of worship and service, the Christian's faith takes on the quality of absolute certainty, which is knowledge" (p. 217).

Does it indeed? How many students of epistemology will be prepared to accept this claim? These surely are the pertinent questions in assessing Professor Hick's noble argument. Not, "Would you like this to be so?" Hick is on the side of the angels, but his argument is characteristic of most well-intended apologetics in our time: it begins with the conducting of a careful analysis but proceeds to enthusiastic affirmation of what the facts simply do not warrant.

The basic difficulties, I believe, are of several sorts. They begin with the suspicion which grows on the critical reader that although the author seems quite clear about the fundamental questions "What is knowledge?" and "What is faith?" he actually is not. Consider the case with knowledge. While Hick is quite effective, indeed, brilliant, in clearing the ground of views to the effect that knowledge is inerrant cognition and the like, he is neither clear nor convincing in his own view. There are, he argues, "... as many ways of coming to knowledge as there are types of grounds for rational certainty; and there are as many types of grounds for rational certainty as there are kinds of knowledge" (p. 21). Is this not doubly confusing? That is, does it not first confuse (a) the nature of knowledge with (b) the sources and (c) the tests of knowledge? Ought we not separate the questions, and then answer—if it can be answered—first of all the question of wherein knowledge consists? Now there are the well-known classical theories and one or two contemporary new or revised theories. But it is no answer to be told that knowledge is experience of absolute psychological certainty.

It is very doubtful whether there are, as Hick claims, as many ways of knowing as there are grounds for certainty. One may say: "I believe Manhattan is an island, indeed, I *know* it because I've both sailed around it in a boat and seen it from an airplane." Now this seems plainly enough to be experience generalized, and its ground is public confirmation—in which case we are employing an empirical theory of knowledge and using as tests confirmation by experimentation. The result, as is commonly agreed, is not "rational certainty," but probability, albeit in this case a very high degree of probability. Does it help at all to talk about objective certainty becoming rational certainty when knowledge is arrived at judiciously and self-critically? I think it only confuses matters. Hick is clear in distinguishing the traditional notions of rationalism and empiricism. But why speak of them as "grounds of certainty?"

Let our criticism be clear: Hick correctly holds that rationalism yields only analytic statements, the certainty of a tautology, and he clearly is not talking about the kind of certainty we have when we say "I *know* that two and two are four." What we want is knowledge about matters of fact, and he seems on the verge of taking the empirical, inductive, or scientific method—call it what you will—and applying it to religion, for at this very point he says that "the existing or the non-existing God is a matter of fact," and "... must be known, if at all, through human experience" (p. 22). I submit that if he would have pursued his inquiry into empirical or scientific inquiry at precisely this point, instead of stopping short and turning to "Belief," he would have decided for or against the scientific method and empiricism. As a result, he would not have gotten into the confusion of subjective and rational certainty, faith as a form of knowledge yielding certainty.

This last point is especially important, it seems to me, for it weakens if not destroys his whole argument. If we have only probability judgments concerning any matter of fact, as he agreed in the early parts of his study, why talk later about the quality of absolute certainty of faith, "which is knowledge." This simply will not do. For it was agreed that we cannot prove nor disprove God's existence—and God is the object of religious knowledge and of faith—so we are left with an eschatological or after-death verification.

Of course this is an amazing logic. It surely is a kind of vindication of Christian theism and of faith which few if any contemporary minds would find convincing. In fact, is it helpful or legitimate to use the terms "verification" and "knowledge" in this extraordinary sense? I doubt it. It is more likely to estrange than to win inquiring minds.

Closely related to this strange notion of eschatological verification is Hick's conception of religion. Indeed, they involve each other. Religion, Hick states, has a common factor amid its bewildering variety, "the belief (implicit or explicit) that man's environment is other and greater than it seems, that, interpenetrating the natural, but extending behind or beyond or above it, is the Supernatural, as a larger environment to which men must relate themselves through the



activities prescribed by their cult. The Supernatural... figures in everything that can be termed religion" (p. 182). Aside from the fact that this makes no mention of the personal survival which is so central to Hick's view of knowledge and faith, the definition simply is too narrow. It would eliminate at a stroke all cases in which belief in the supernatural is not present—hence not only the contemporary "religions" of humanism, ethical culture, et al., but even certain of the major world religions in which belief in a supernatural is either disclaimed or so hidden as to be irrelevant. Such a definition is arbitrary and inexcusable, omitting, as would a definition of houses as "two-storied buildings for residence" any such single-storied living quarters. Indeed, Hick's definition is narrower than the biblical notion which—if we have Pauline language accurately—never questioned the religious zeal of those who made a god of their bellies. Paul was apparently willing to call devotion and commitment to whatever anyone considered most real and most important, religious. Hick is not prepared to do so.

The preceding reflections on Professor Hick's novel but unsatisfactory argument lead us to make the following comments. The problem of knowledge and faith has challenged philosophers and theologians for over 2500 years, during which time most of the major possible solutions have been clarified and accepted, as with the finality of the Roman Catholic position, or rejected, as with Tertullian's views. In the mid-twentieth century it seems clear to all except those bound to a particular institutional or credal solution that knowledge and faith should be clearly distinguished if not separated. For all users of scientific method there is one and only one way to knowledge of matters of fact—the inductive method, or generalization from experience which yields probability in varying degrees. Faith, on the contrary, *is* not knowledge though it may possibly be helpful to explore how it may *yield* or *lead* to knowledge. Would it not be much simpler and wiser, then, to say that the theistic hypothesis can neither be proved nor disproved but that one may, in the absence of convincing evidence against it or for it, act and live as if it were true with the presumed benefits which flow from such an attitude. This at least makes no unwarranted claim in its name and does not lead to the delusion that we have knowledge when we do not.

# FROM THE WORK OF THE LUTHERAN WORLD FEDERATION AND THE ECUMENICAL WORLD

## GENEVA DIARY

### Minority Churches Conference

*A second all-European Minority Churches Conference has just concluded in Gdynia, Poland, with representatives present from almost all the churches with the exception of Hungary and Rumania. We were happy to welcome the two archbishops from the U.S.S.R. representing the churches of Estonia and Latvia. It was remarkable to note how much further the contacts between these churches and the other European Lutheran groups had grown and developed since the first of these meetings in Semmering, Austria, in 1956. The conference this year centered on the theological theme of creation, and all of us were pleased to note the level of the discussion and the degree of participation. There were requests as a result of this meeting for further conferences where some of the thoughts expressed and ideas advanced could be pursued even further. One could readily sense that the representatives of these churches feel an urgent need to come together occasionally to compare notes, to exchange ideas and to help one another. We are all pleased that such conferences do bring about mutual understanding and service of one another. The situations in which these churches serve in particular countries are so different one from the other. This is true especially of their historical background, the size of the majority churches in these countries (whether Roman Catholic or Reformed), and the differing political systems under which they live. One fact is clear, that Christian brotherhood and unity can exist across all these lines on the basis of a common faith. It is also clear that the Federation is here confronted with urgent tasks, to provide them with opportunities for further theological thinking and to assist them in their practical work, such as education and evangelism. One other fact also became clear, that these conferences offer an even better opportunity for common worship. Many voiced the opinion that it is in their worship life that they need more assistance and more emphasis.*

*The fact that for the first time representatives from the U.S.S.R. were in attendance at an LWF meeting was a hopeful step in the right direction. It has not always been easy to maintain contact with our Christian friends in this Baltic area but we hope that new projects have been begun and that such contacts can be more frequent and more creative. We do want to emphasize again one of the principles*



*on which our Federation is built, namely to keep in contact with all known existing Lutheran churches and groups all over the world. We shall try by every means to keep such exchange alive and growing.*

## Commissions and Committees

*As we have observed before, summer-time in Europe can become one round of international and ecumenical meetings, bringing together hundreds of people from all over the world to sit in on different sessions, in different combinations, for many weeks on end. One wonders at the capacity of some of our leaders to give so much time and attention to these sessions, and at how seriously it breaks in on the energies and time of churchmen from year to year. There has even been a suggestion by some that for one year we declare a moratorium on all such meetings so that people can get adequate vacations. Having stated the negative side, one must, of course, point out the positive aspect and the value of such sessions, which are necessary to the ongoing work.*

*These were the first sessions for the commissions elected at the Minneapolis Assembly under somewhat newer mandates and expanded programs. It is difficult to single out any one of these commissions in a general editorial like this, but we can perhaps point out a few of the more pressing questions.*

*The decision of the Commission on World Mission to go ahead with plans to establish a radio station in Africa posed some very new and even difficult questions for the LWF. It will be the first time that the LWF will undertake a sustained operation in any one country. The problems of securing personnel and finances are also formidable tasks for an organization like ours. Many difficult decisions still have to be made, but the mood of the Commission on World Mission in undertaking this project was one of optimism. There is a growing realization, as one sits at the sessions of this commission, that a considerable amount of mutual confidence has grown up among the various representatives of societies and churches; it has developed so strongly that this group will take rather bold and decisive action on many points. This is further illustrated by the plans for the post-graduate theological seminar to be started in January, 1959, for all of Africa. This latter is one of the specific results of the All-Africa Lutheran Conference in 1955.*

*The Commission on Theology, meeting with new personnel, gave attention to the results of the studies in Minneapolis and especially the dissemination of the 51 theses, which have now been translated into 14 languages, with complete coverage of all the pastors in all these language areas. The discussion on the theme of the last assembly led to a discussion of the development of the study program of the commission during the next five years, which will center on the place of the confessions in the life of the church, with particular attention to justification by faith as one of the main tenets in our doctrine. It was valuable also to have the beginning of a discussion on the nature and functions of the LWF. It was agreed that such a study would have been necessary and valuable even if there*

*had not been questions raised, both from within the Federation and without, as to what the LWF is and does. There were present at this meeting representatives of the Lutheran Church-Missouri Synod who raised a number of points which will be under discussion as we try to analyze the fundamental purposes of the LWF.*

*Our Commission on World Service, with all members in attendance, tackled the problems of its ongoing work. It is not an enviable task to try to make judgments on the merits and priorities of all the requests that come from all over the world to this commission. It is so obvious that the resources for assisting our member churches fall so far short of the clear need. Here one must commend the members of the commission in being able to correctly evaluate the requests that come in, on the basis of travel experience and contact with the churches—the general principle which the LWF should follow in continuing to give inter-church aid. At the same time the commission introduced two main subjects for continued discussion, namely the relation of inter-church aid and mission, and the validity of giving inter-church aid on a confessional basis. These are questions, of course, that have been considered very carefully by other ecumenical organizations and, in a sense, every church today is involved in these problems. The problem of giving on a confessional basis is, of course, at the heart of the existence of the LWF. It is true that our churches which are able to assist others have questioned whether there should be both confessional and ecumenical giving. It was one of the problems that my predecessor, Dr. Michelfelder, had to face especially in his dual capacity as Executive Secretary of the LWF and as head of the office of material aid of the WCC.*

*Included in this category are the groups dealing with education, stewardship and congregational life, and inner missions. Experience of the meetings this summer has made it quite clear that in the short ten-year history of assemblies and meetings the general trend is in the direction of more intensified study, more involvement in the life of the churches and a redistribution of responsibilities so that more churches are involved. One can see this particularly in the urge among youth leaders for the development, under the Commission on Stewardship and Congregational Life, of a confessional youth movement engaged in many more exchange programs and a sharing of study materials. Here two basic principles are involved in such desire for expansion, namely the question of duplication of effort in what the WCC has already done and is doing, and the principle of whether an office or a secretary located in Geneva could actually meet the legitimate needs that these people express.*

*Another observation that can be made on these commissions is that, with their experience and background over the past few years, they can now make judgments and more solid plans for more effective service to the churches. Some frustration has arisen from the fact that those few members involved have very interesting sessions and discussions, but seem to be blocked in transmitting the results of such studies so as to offer effective help to those who should receive it. One fact is clear and that is that representation from Asia, Africa and Latin America*



*has been sadly missing; all of the commissions feel the need for more participation from these areas. Certainly this is true not only in these commissions but in all our ecumenical work. The main cause of this problem is, of course, the lack of adequate travel funds, a problem which we will have to struggle with in years ahead. It would be my opinion, on the basis of our experience this summer, that these commissions have examined several methods and plans which will lead to much more interesting and effective results in the years ahead. On that note I end.*

CARL E. LUND-QUIST

## Commission on Theology

### Annual Meeting in Oslo

The LWF Commission on Theology met in Oslo, Norway, August 11 to 16, 1958. Its agenda included review of the theological work of the Minneapolis Assembly, preparations for the next assembly, discussion of the nature of the LWF, planning the continuation of the work of the former Commission on Liturgy, and laying plans for a second international congress on Luther research.

In its review of the theological work of the Minneapolis Assembly, the commission sought to coordinate it with the work of preparing for the next assembly. The problem of justification, especially in its relation to the new obedience, was recognized in the work of the Minneapolis Assembly as one of the significant issues of our day. Two papers were addressed to this theme at the Oslo meeting: one on "The Doctrine of Justification in the Lutheran Confessions" by the undersigned, the second on "The Relation of Justification to the New Obedience and Good Works," by Professor Peter Brunner. It was decided to continue the exploration of this theme in 1959 by devoting three papers to aspects of the problem: "Baptism and Justification in the NT," "To What Extent is *simul justus et peccator* a Biblical Conception?" and "Justification and Judgment."

In accordance with instructions of the Minneapolis Assembly the commission entered into a theological study concerning the nature of the LWF. The decision was taken in view of objections to the constitution and program of the LWF raised by a number of churches, but it was emphasized that the inquiry was not intended to have an apologetic effect on groups standing outside the federation, but was to be an independent inquiry into the nature of the LWF. The presentation at Oslo was prepared by Dr. Robert H. Fischer, who assembled the materials for a theological discussion of the nature and practice of the LWF. Representatives of the Lutheran Church-Missouri Synod and the Lutheran Free Churches of Germany were present at the meeting. In the discussion

the difference between church fellowship and cooperation of churches in a federation was strongly emphasized. It was decided to continue the discussion in 1959 under the theme "The LWF as Ecclesiological Problem." To avoid any intrusion of apologetic motives in this program it was decided that churches not within the membership of the LWF should not take part in this discussion, but it is hoped that they may participate as observers in the general theological work of the commission in the future.

By decision of the Executive Committee of the LWF the tasks of the former Commission on Liturgy were assigned to the Commission on Theology. At the Oslo meeting the commission decided to push to completion the collection of liturgical materials, a project already well under way, and to initiate a study of the theology of the spiritual life with especial attention to the daily offices of devotion and the problem of prayer in the Christian life. In addition, the commission accepted an invitation from the LWF Commission on Education to participate in joint studies of confirmation as an educational, liturgical and theological problem in the church.

The excellent response to the First International Congress on Luther Research encouraged the commission to lay plans for a second such meeting to be held in 1960, probably at Münster, Germany. Since 1960 is the four-hundredth anniversary of the death of Melanchthon, it is proper that the theme of the congress should be "Luther and Melanchthon." This international congress is of a purely scholarly nature and is open to all experts in the fields of Luther's theology and Reformation history.

The Second World Conference on Lutheran Church Music was held in Oslo in August. At the request of the working committee of this conference, a meeting was held with representatives of the Commission on Theology to explore the possibilities of cooperation in the common concern for the place of music in Lutheran worship. It is hoped that through the cooperation of the churches an organizational basis can be found for a fruitful exchange within the framework of the conference. The Commission on Theology recognizes as one of its tasks the awakening of interest in the churches for this cooperation in the field of church music.

W. A. QUANBECK



## *Commission on World Mission*

### **A Ten-Year Foundation for Cooperation**

A tenth annual meeting is in itself no occasion for celebration. It was appropriate that this year's meeting of the Commission on World Mission, which was held by invitation of Arvid Bäfverfeldt, director of the Church of Sweden mission, at the Ecumenical Institute in Sigtuna, Sweden, did not linger long over the fact that this gathering was taking place for the tenth time. Bishop Meyer of Lübeck, new chairman of the commission, mentioned the fact in his introductory speech, but otherwise little notice was taken of it. The meeting, which lasted a good week, from July 31 to August 8, was definitely a working session. That this would be so was clear to all taking part and it was not necessary to waste words about it: such commission work is necessary.

We might mention at least at this point, however, that since the setting up of the commission in 1947 a new and, we believe, very significant type of missionary cooperation has developed. Anyone who has participated in most of the ten annual meetings will know that the work of the commission has expanded from year to year. The picture which the commission itself offers—its six regular members as well as its enlarged form at annual meetings—is increasingly impressive evidence that a pattern of predominantly European-American cooperation has been replaced by another, worldwide in scope, in which the number of non-white delegates at the commission meetings is steadily approaching 50 per cent of the total. A mere glance at the course of these meetings suffices to make clear the current conception of the missionary task. It is a task borne by the churches in Europe and America, Africa and Asia, and not infrequently it happens that the opinions expressed by African and Asian members play a decisive role in the decisions which have to be taken.

Thus in ten years a pattern of cooperation has been established without which the missionary task of Lutheran churches in all parts of the world would now be unthinkable. Isolated action by individual mission boards or missionary societies, or individual churches in Asia and Africa, is virtually im-

possible today. To analyze the ten annual meetings of the Commission on World Mission is to relive a piece of rapid development in missionary thinking and practice. All of us who have been privileged to have a part in this work have learned a great deal which is helpful for our own work and the decisions we make. We have come to see that our missionary thinking and planning, even specific questions concerning methods, finances, staff, projects, or—to put it in biblical terms—the proper exercise of the obedience of faith, all these must today be influenced right from the outset by the brother—white, black, brown or yellow—on either side of me. The period of isolated missionary service extended even into our own century. Significant as that period has been, these meetings of the commission nevertheless show very clearly that this necessary phase in the history of church and mission is now past.

### **Not a Super Mission Society**

Even the discussion which used to come up from time to time of whether the Commission on World Mission would become a sort of super mission society was no longer of any importance at this tenth annual meeting. We have learned by now to work together. The Commission on World Mission with its department in Geneva has proved itself to be the vehicle of brotherly cooperation and of a constant readiness to help in matters in which financial problems form only a part of the whole. To this development we can only say amen, and in so doing declare that we regard the missionary task as one laid upon the whole church of Jesus Christ.

It may perhaps be noted at this point that in future a still closer connection with the even more comprehensive International Missionary Council should be sought. At various points in our deliberations at Sigtuna it again became clear that on a number of questions even such a far-flung organization as the LWF, as a commission of which we were meeting, cannot act in isolation. This, we feel, is the best confirmation of the fact that the LWF really does regard itself as a part of the ecumenical world. Closer relations with the IMC ought to be cultivated more assiduously, therefore, particularly if the IMC is integrated with the World Council of Churches. There is no question but that



cooperation on the level now represented by the Commission on World Mission is necessary and also capable of being carried out in practice—an ecumenical organization on the international scale of the IMC cannot achieve this sort of cooperation. But our commission meetings should perhaps have the total ecumenical picture more clearly in view than it has so far. This is intended only as the expression of a desire, however, and not as a criticism.

### I.

What unfolded before our eyes this year at Sigtuna was already an ecumenical panorama. Twenty different committees, eight on Africa and twelve on Asia, went into the details of the areas where Lutheran missions and the African and Asian churches connected with them are doing work. In each committee much information is presented and numerous questions of a technical nature are discussed. These committee sessions give valuable help to those with a special interest in these areas, but they also help to convey to anyone who follows attentively the plenary proceedings, in which the committees give their reports, an overall picture of the present state of Lutheran mission work. Anyone who concerns himself with such questions will know how many similarities can be found between African and Asian areas, in spite of the many differences that exist.

Of the many matters acted upon and considered we shall mention only a few.

### A Radio Station in Africa

The most exciting proposal brought to the attention of the commission as a whole was the plan for establishing a radio station for the whole of Africa. In South America there are already seven independent Protestant radio stations, whereas the huge continent of Africa has to date only one (in Liberia) broadcasting a full day's program beamed to all of Africa.

It was pointed out by way of comparison that in the Philippines there is a Christian radio station which broadcasts for 20 hours daily on nine wave lengths in 34 different languages and dialects. This station, with 100,000 watts the most powerful Christian radio station in the world, requires an annual expenditure of \$120,000.

According to the plans submitted, which envision a 50,000 watt transmitter, the proposed station would require an initial capital of at least \$285,000 and an annual budget of \$60,000 to \$70,000. These figures show that the proposal raises important financial questions, but the commission agreed unanimously that such a radio station in Africa, transmitting also to certain Asian countries, was of the utmost importance in the present hour for the spreading of the gospel. The LWF would be responsible for the operation of the station, and the Department of World Mission is now making preparations toward that end. The commission unanimously approved this bold but at the same time compelling and extremely urgent proposal. It was submitted to the Executive Committee of the LWF in October of this year.

### Conferences in Africa and Asia

There are two other projects of great importance for Africa. At the beginning of 1959 an all-Africa theological seminar is to be opened in Marangu, Tanganyika. It is to bring together for a period of two years primarily young pastors and seminary graduates, preferably those who have already had some practical experience. Whether the seminar will become a permanent institution remains to be seen. For the present all that is planned is the one two-year course, which has a dual aim. First, it is to give those participating the opportunity to deepen their theological training. Second, the fact that the members of the seminar come from all parts of Africa should give them a greater familiarity with general African questions and should help the African Lutheran churches to draw more closely together.

The second plan is that for a second African Lutheran conference, like that held in Marangu in 1955. The date has now been definitely set for Sept. 8-18, 1960, and it is to be held in Madagascar. Every African country which sends a Lutheran delegation will also be invited to send a non-Lutheran representative.

Ethiopia, Tanganyika, South Africa and the Cameroun reported further progress in achieving closer cooperation between Lutheran missions and churches. It was also revealed that there are large areas, especially in northeast Nigeria and in the area inhabited



by the Masai people in Tanganyika, where there is hardly any work being done.

In Asia the astonishing progress in New Guinea occupied the attention of the commission. About half of all church workers are engaged directly in missionary work. There are still large areas which have hardly been opened up. The Lutheran church numbers 175,000 members and has 100 pastors in active service. The field is of course also wide open for sects and a number of so-called faith missions, both of which represent a constant threat to normal missionary and church work. In the highlands to the west it has become possible to make advances only in recent months. Because postal service is inadequate almost all mission stations are today connected with one another by radio.

An Asian Lutheran conference, to correspond to the one in Africa, is also planned. The date has been tentatively set for the fall of 1961. It was to be held in Indonesia, but whether the present situation in Indonesia (which the commission went into very thoroughly) will allow the necessary preparations to be made and the conference carried out cannot be foreseen as yet.

These are only a few sidelights from the meetings of the committees. We might mention, however, that it is in these committees for various countries that one of the most important forms of cooperation within the commission has developed, a cooperation which is then passed on directly to the work of missions and churches in the areas in question.

## II.

This year less comprehensive topics were selected for the consideration of the commission as a whole than has been the case in previous years, when such matters as the whole structure of the change from mission to church, or the commission's conception of its work, were singled out and made the object of thorough discussion. This year a limited area, which is certainly of great significance, was marked off for study: questions of education and teaching. Even before the commission actually convened a committee composed of members of the commission and the LWF Commission on Education met to discuss problems of education in various countries of Asia and Africa. The commission itself then took up these

questions in two pairs of lectures: "Christian Education as a Task and a Danger" and "Pre- and Postbaptismal Instruction." All four lectures provided a good introduction to problems of school and education; they also gave a good picture of the church instruction possible before and after baptism, instruction which today is largely inadequate. In the course of the meeting, the lectures and the discussions which followed proved very valuable in dealing with particular aspects of these questions.

## A Report on Church Discipline

Closely connected with the lectures, especially those on the second topic, was a pair of lectures on church discipline. There is no question but that church discipline has reached a very critical stage in the churches of Asia and Africa. It is easy to point out shortcomings. But anyone with even a slight acquaintance with the problems of these churches knows how difficult it is to offer any real help. The commission has resolved to use the material presented in the lectures as a basis for further efforts to offer assistance. In the coming year the Department of World Mission will gather statements that churches have made on the subject of church discipline, especially from those areas where the question has become a burning one, so that as comprehensive a cross section as possible may be obtained and a report worked out on practices in all areas of Africa and Asia.

## Lutheran Cooperation

Because of its significance for the question of bringing Lutheran churches in Asia and Africa together in federations, we here reproduce a proposal of the South Africa committee, which was adopted unanimously by the commission as a whole. It reads:

Whereas essential unity exists among Lutheran churches of the world, even though difference is found in the number of Lutheran doctrinal writings or credal statements accepted by the various churches, some accepting only Luther's Small Catechism and the Augustana Invariata, others the entire Book of Concord, and

Whereas this difference has not been a divisive factor or obstacle in Lutheran cooperation and federation among the many bodies within the Lutheran World Federation which considers acceptance of Luther's Small Catechism and the Augustana Invariata

sufficient for full membership in the Federation.

Be it resolved that the pattern and practice established within the Lutheran World Federation be commended to the attention of churches and missions considering formation of the Federation of Lutheran Churches in Southern Africa.

The commission has also asked that the LWF Commission on Theology in its study of "the Lutheran Confessions in their significance for the life of the church today" give full attention to the situation of the churches in South Africa and Asia.

### Ten Years of Continuity

These few glimpses of the commission meeting at Sigtuna are given merely to underline what we said at the beginning about the significance of the Commission on World Mission. During the ten years in which the commission has been in existence, the leadership has changed: Bishop Meyer has replaced Dr. Fredrik Schiotz of the U.S. as chairman, and Dr. Sovik has been appointed director in place of Dr. Fridtjov Birkeli, while Dr. Sovik has been succeeded as associate director by Dr. Sigurd Aske. The same ten years have seen the character of the commission's work become so well defined that the change in leaders has not made itself felt as a break in continuity. It only remains for us to thank most sincerely those who are now retiring from their positions in the commission—but who will continue to share in its work—for what they have accomplished for all of us, with so much sacrifice of time and energy. To those who have now assumed the responsibilities we say: We wish to share with you the burdens of this important work.

GERHARD BRENNECKE

## *Commission on World Service*

### Some Concerns from the Copenhagen Meeting

An Arab refugee boy is being trained in carpentry. A school of Chinese refugee children in Hong Kong lines up for the daily cup of syrup-sweetened milk. A package with theological books arrives at the headquarters of an East European church. A conference for pastors from minority churches is held.

An uprooted family leaves the "old world" for the "new world" across the seas. A housing loan is given to a displaced person as a help toward local integration. A string of modest meeting places for children's religious instruction is coming into being in East Germany. A pastor begins work in English and Afrikaans among European immigrant miners in the Union of South Africa. A guest pastor in Australia visits congregations speaking about stewardship. A Norwegian spends three months in the U.S.A. studying methods of evangelism....

These illustrations from activities channeled and guided by the Department of World Service of the LWF do, for one thing, convey the fact that the World Service of the LWF is being used by the member churches to an ever increasing extent.

But I guess that the reader will have some difficulty in discovering traits which tie the various activities together. The difficulty arises partly from the tendency to look upon inter-church aid and service projects only as emergency undertakings and stopgap enterprises. The practical interchange between the churches passed out of the mere emergency stage many years ago. The emergency aid—"care and maintenance" projects—are still part of the program but out of the contacts and knowledge resulting from the first post-war years of immediate urgency has grown a concern for constructive long-term assistance involving not only food, clothing, medicines and cash donations, but also the "investment" in persons, the sharing of new stewardship incentives and the revitalization of congregational life. The "lines" connecting these activities will be more easily discernible if this development is kept in mind.

At its recent meeting in Copenhagen (Sept. 1-4) the LWF Commission on World Service took its thorough annual look at the manifold activities of the Department of World Service and its program for 1959-60. Of the wealth of projects and concerns discussed (one and a half million dollars for projects, exclusive of gifts in kind, and 530 workers employed in Europe and Asia) a few significant points will be discussed in this article.

### The Pastoral Task among Migrants

One hundred thousand persons, mainly European refugees, have received financial assistance (loans) from the LWF/WS for



resettlement across the seas since the beginning of large-scale refugee movements. Together with the even higher number of persons moved by the WCC this has been and is a very respectable achievement on the part of the non-Roman churches in the field of pastoral concern. It has involved and involves a very considerable amount of detailed work, through consular channels and church bodies in sending and receiving countries. While this work has been going for those in need of financial assistance, a much larger movement of migrants, leaving under ordinary immigration quotas or special, government-supported schemes, has taken place. This movement involves people who did not have to turn to the loan funds of the churches for assistance and who, in most cases, as "nationals" would not have been eligible for such support. About 60,000 persons emigrate from Germany each year, and from Scandinavia several thousand. The German Diaconal Office (*Hilfswerk* and Inner Mission) and the LWF/WS are in touch only with a few thousand of these migrants. The Scandinavian churches do practically no contact work among those who leave the country. In other words, most emigrants from Lutheran areas are not contacted by the church either at the sending or the receiving end, and according to all indications the majority of them do not find their way to a Christian congregation. The Commission on World Service has asked the Geneva staff to encourage the member churches to find ways and means to reach these migrants with an invitation from and information about the church in the country of destination. The many "normal migrants" certainly are a challenge to the churches.

Another form of pastoral work is the ministerial service now offered to European immigrants in the Union of South Africa. This service is an expression of the concern of the South African Lutheran churches themselves, and LWF/WS has been asked to integrate these projects of pastoral care with its statement of needs until such time as the Lutheran churches in South Africa can assume the financial responsibility involved. The aim is to develop English and Afrikaans speaking congregations.

The movement of migrants and refugees has created new service opportunities for Lutheran churches in many parts of the world, in North America, South America, Australia, South Africa, in Great Britain, Hong Kong,

Taiwan and the Middle East. In many ways the World Service branch of the LWF is being used as an instrument to offer the new citizens a spiritual home in the church. The underlying and leading motive behind the assistance is a pastoral concern.

### Care and Maintenance in Asia

Resettlement of refugees and movement of migrants have by and large been activities for and among people of European backgrounds. However, there are many concentrations of uprooted people in Asia. In Korea, Taiwan, Hong Kong, Southeast Asia, India, Pakistan and the Near Eastern countries we find millions of homeless Asians. Ten years ago it was not all as clear as it is beginning to be today that the aid actions of the churches should also include the needy Asians and Africans. Since it is felt that resettlement movements to other countries cannot be carried out in these instances, the churches are now involved in an extensive program of "care and maintenance" among homeless Asians. The Church World Service in the USA and the World Council of Churches, through various regional bodies, are providing gifts and personnel in many areas. The Lutheran World Federation/World Service is involved in extensive work especially among the Chinese refugees in Hong Kong and Palestinian refugees in Jordan and Syria. The work began in response to a call from Lutheran missions and churches. Space does not permit a description of this work but I would like to take up two questions revolving around the word "care" and the word "mission."

The question is sometimes raised whether "care and maintenance" is the job of the churches. Should not governments do that kind of thing? Furthermore, is it not waste of energy to help in places where only an overall political, social-economic solution could radically solve the problem—a solution which the churches cannot provide anyhow?

The indigenous governments in question do what they can but their resources are limited. Inter-governmental action has been far less extensive in regard to Asian refugee needs than in relation to the uprooted of the West. And wherever inter-governmental and governmental bodies do have access to financial means, the voluntary Christian agencies, because of the nature of their calling and commitment, are asked to assume a goodly part of the operational burden. For instance,



the LWF/WS operates the refugee hospital, Augusta Victoria, on the Mount of Olives mainly with contributions from the UN relief agency. When UNRWA's mandate expires on July 1, 1960, the LWF/WS will be unable to continue this work of medical assistance to its present extent unless a new inter-governmental mandate is given, including financial support.

It is true that church-donated relief cannot bring about the radical political or social-economic solution that everyone is longing for. But if the value of the care and maintenance work of the churches were to be measured constantly and consistently with the yardstick of total radical solution, not much of it would stand the test. In fact, most missionary education and welfare would by the same token be rather pointless. Perhaps the maintenance work is likely to delay a final solution? Possibly, in places. But can one decide to withdraw support on the basis of a conjecture—namely that a withdrawal would bring the problem closer to a solution—when one knows that many individuals would suffer greatly in the process? "Care" has become much more than mere subsistence support. Out of it a series of constructive long-term projects has grown (such as vocational training, training of blind youth and self-help projects). Last but not least, it should be remembered that our work of service to the homeless, and inter-church aid in Asia and Africa, is one very important expression of the new growing awareness that practical aid projects should not be limited to the western world.

"Mission" must also be considered as we look at our program of assistance in Asia. There is the question of relations to mission societies and the question of relations to indigenous independent churches. In the background looms the question: should the financially stronger churches do more than they have so far for the strengthening of the community in which the Christian congregations work and live? It stands to reason that "stewardship" will not become a going concern in many Asian churches until they have a greater number of members with dependable means of livelihood. Community projects of different kinds would be conducive to such a development. If such projects were to be encouraged and supported, would they be part of inter-church aid efforts or part of the traditional mission activities? Or would a new structural design be the solution which

might include traditional mission activities, inter-church aid and service to refugees? The present situation is not always satisfactory. Requests for practical assistance in Asia frequently lead to no action, *partly* because it is felt that one request which is granted will not bring about any significant overall change and that we may conceivably receive a never-ending stream of similar requests, once the door has been opened, but *mainly* because of the prevailing uncertainty as to what mission societies should do and what should be regarded as an inter-church aid responsibility. There is the danger that the slowness or lack of action with which some practical aid requests from Asia are treated, may lead non-western churches to conclude that the LWF in its inter-church aid outreach is more interested in assisting Westerners than non-Westerners.

### Other Tasks

This report is already growing too long and I shall have to conclude by just listing some of the other issues and opportunities that face the Commission on World Service.

Through the secretariat for stewardship and evangelism the World Service Department now has an opportunity to assist in work to activate the Christian congregation. The service now being rendered is a direct outflow of interchurch aid during the postwar years.

Through the Church Workers' Exchange Program the LWF gives expression to the growing conviction that the interchange between churches and countries also ought to consist of an investment in persons.

The needy churches east and west of the iron curtain in Europe continue to be recipients of assistance. This aid is in keeping with a belief that has been more or less honored ever since St. Paul made his plea for the church in Jerusalem.

The response of the member churches to the needs submitted by the Commission on World Service through the department in Geneva is salutary. Not only do a greater number of churches contribute now than in the beginning, but their contributions are rising.

There are many things that an international body based on confessional affinity can do for the churches and for the needy, ecumenically and welfare-wise, which could not very well be done under different auspices.



The Department of World Service of the LWF and its governing board, the commission, do feel that this fact has become increasingly appreciated.

BENGT HOFFMAN

## *Commission on Stewardship and Congregational Life*

### **The Setting for Youth Work**

The place of youth work within the Lutheran World Federation is a problem of long standing. Whereas at the Hannover Assembly of the LWF in 1952 youth and students together formed Section V, following the assembly youth work was incorporated into the program of the then newly-formed Commission on Stewardship and Congregational Life. This action was determined by the emphasis on the congregational principle which opposes the dividing up of church and ecumenical work into sociological or age-groups.

But to give more scope to the consideration of the special problems of Lutheran youth work, a special conference of youth leaders was held immediately prior to this year's meeting of the Commission on Stewardship and Congregational Life. According to a resolution adopted by the commission at its meeting in Göteborg, Sweden, a special conference for Lutheran women's work will also be held in the near future. Women's work, which at the Hannover Assembly formed Section VI, was likewise taken over by the Commission on Stewardship and Congregational Life.

The report which follows is devoted to both meetings, that of youth leaders in Liselund, Denmark, July 7-11, and that of the Commission on Stewardship and Congregational Life in Göteborg, Sweden, July 14-18.

THE EDITOR

### **The Confessional Problem in Youth Work**

Before Lutheran youth leaders departed from Minneapolis, they laid plans to meet again the following year. It was thanks to the long and tireless efforts of Dr. Marcus Rieke, youth director of the American

Lutheran Church, that the recommendations of the federation's three assemblies were translated into action.

The Lund Assembly had already called for a closer fellowship of Lutheran youth. And even though the youth of our churches took a very active part at the Hannover Assembly, the recommendations which were made also remained to a large extent rhetorical, because a considerable gulf yawns between an assembly and actual youth work. Transferring the stimulus of an assembly to the life of our congregations is in the nature of the case a difficult problem. In this respect Minneapolis was a big step forward, however. The three months of encounter and study to which the Lutheran youth of the United States and Canada had invited 75 selected young people produced a wealth of experiences which gave new impulse to the question of closer fellowship among youth within the framework of the LWF. Minneapolis brought to a close the phase of aimless encounter and began to lay the foundation for cooperation within Lutheran youth work.

Response to the new impulse differed widely in the member churches, however. Youth work in our member churches is anything but homogeneous.

In most churches in North America people were enthused about the possibilities of world-wide exchange and were prepared to make sacrifices in order to make full use of the opportunity presented. The youth of Asian and African churches living in minority situations saw here open doors, and new channels for obtaining increased help in the difficult situations in which they find themselves.

Europe, on the other hand, offered a very complex picture, and we must therefore go into it in greater detail. Lutheran youth work was here either taken for granted or regarded as a problem. To take Germany as an example, in a volume evaluating the assembly in Hannover Hans-Otto Wölber, former youth director in Hamburg, had already attempted to work out an outline for Lutheran youth work. It was the report of the youth delegation to Minneapolis, however, which first posed the question "Why am I Lutheran?" at the congregational level. The question was asked critically and aggressively, and it was discovered that if one did not want to resort to arguments from the arsenal of past debates the answer was not easy to find. In the summary of their experiences in the United States, the German youth delegates, commenting on



previous youth work which had hitherto been conducted somewhat in terms of the local congregation stated:

"Our place in the territorial church has changed. We have experienced something of the breadth and the unity of our church. We know our congregation to be a part of the whole and we feel that we have a duty toward that whole." With this statement a confession which had been taken for granted became a problem. Europe was projected by Minneapolis into a debate on matters of principle.

For there was and is fellowship in many forms among Lutheran youth. Every summer innumerable groups travel to Sweden or Norway or France, where they meet in camps and worship together. Our approach to the confessional problem being what it is, however, this has been regarded as a joint Protestant undertaking.

On the surface, our youth work has undergone a de-confessionalization which cannot be regarded as a mere leveling off of confessional differences. The enthusiasm for the realization of a great vision permeates youth work especially, influencing it profoundly even at the local level, so that ecumenical unity is vigorously pursued. This is all the more true since, through the world alliances of the YMCA and the YWCA and through student work, historical as well as immediate obligations confront us.

For this reason any attempt to realize Lutheran fellowship demanded fundamental discussion of the idea of Lutheran youth work. For the same reason it was necessary at the Liselund conference to react with reservation to a program of cooperation within a confessional framework, especially when it is known that in Europe centralization does not meet with unqualified approval. Dr. Lund-Quist's comments in *Geneva Diary* (*Lutheran World*, V, 2, September, 1958, p. 175 f.) clearly expressed the same from the point of view of the Lutheran World Federation.

### Liselund, its Aims and Results

Against this background the conference in Liselund had its work cut out for it. There was none of the easy enthusiasm engendered by great experiences. The conference instead found it necessary to give sober attention to proposals, concrete plans, and, where necessary, compromises. The goal, as stated in the agenda, was to "agree on the basic con-

cepts and assumptions which must underlie Lutheran youth work and to implement any decisions for LWF youth activities which arise out of this sense of unity."

Added weight was given to the meeting by the fact that the Commission on Stewardship and Congregational Life officially called the meeting, sending out invitations via the national committees, and further by the fact of the participation of the commission's chairman, Dr. Raymond M. Olson, and the presence of Dr. Carl Lund-Quist and staff members from the Geneva office. Representation of India, Japan, Indonesia and Madagascar through youth leaders studying in Europe and the United States prevented discussions from being carried on in a European-American frame of reference.

Agreement on basic concepts could not be reached in five days, of course. But the addresses on the theme "The Aim of our Work," which was developed along the lines "Christ," "The Church," and "The World," set discussion in motion. The results are being passed on to churches and youth groups for further study in the form of a document entitled "A Lutheran View of Youth Work." On the basis of the theses put forward in the document there emerges the possibility of arriving at a common orientation of youth work within the fellowship of the LWF, that is, the possibility emerges that by means of discussion and study we may correct and stimulate each other. In any case it became clear that, preceding and alongside all cooperation, there was also a mutual theological obligation. Study will be continued in the period following the conference. These studies will have a special ecclesiological significance, for in this way youth work, from the roots up, will be integrated with the church.

The theses make plain above all that youth work is to be conceived of as the work of the church and that it is to be rooted in the church and its congregations. Youth work is connected through baptism with the work of the church (that is, it is not a psychological or sociological expression of the group phase in the development of the young person). Integration of youth work into the worship of the congregation is revealed as an essential task. The document looks upon young people participating in the work of the congregation as true partners. The theses expressly avoid any attempt to justify youth work on the grounds of youth's desire for independence. The basis of youth work lies in the congregation's respon-



sibility for its young people, in its responsibility for its task of nurture, which is also regarded as missionary work of great consequence. In a statement on Lutheran youth work the German youth pastors said: "Youth work is for us a basic form of mission and of the building up of the church through its younger generation. In youth work educational efforts acquire a missionary dimension in the sense that the congregation is thereby built up."

It would be more than desirable if, proceeding from this point of view, all churches were to devote much more attention to the development of youth work and its needs and problems. The final statement of the Liselund conference read: "We therefore believe that the LWF should make continual efforts directed at helping its member churches to strengthen their youth work."

The decisions which grew out of the consensus of opinion reached at the conference were expressed in a number of detailed recommendations to the Commission on Stewardship and Congregational Life outlining a program for cooperation in Lutheran youth work. The recommendations arose out of a thorough examination—begun already at the youth conference in Onamia, Minn., before the Minneapolis Assembly—of the strengths and weaknesses of youth work in all the churches. They draw particular attention to three points:

- study of the word of God in common
- responsibility for developing leaders with breadth and clarity of vision
- the request for mutual help.

Concrete proposals were then worked out, which were given to the commission as a six-page document. Of the proposals, the following are particularly worthy of attention:

(1) *Helps and materials for Bible study.* It is proposed that material for common study of selected books of the Bible be prepared. This would bring out the methods and aims of Bible study in the youth work of Asia, America, Germany, Scandinavia and the minority churches.

Further proposals look toward helping the younger churches with material for Bible study.

The proposal that all Lutheran youth be encouraged to follow a common Bible reading plan will attract widespread attention. The one suggested is the daily Bible Reading Plan of the Evangelische Jugend, a German Prot-

estant youth organization, which other groups have been using for a long time on an international scale.

(2) *Expansion of leadership exchange.* It is proposed that the exchange program of the Department of World Service of the LWF be used increasingly for youth leaders, so that each year two such are invited to each of the following areas: the United States, Scandinavia, Germany and the minority church areas.

Another further major meeting is planned for 1960, when youth leaders from America, and African and Asian youth leaders working in Europe, are to study youth work in Europe and at the same time have the opportunity to participate in the ecumenical youth conference in Lausanne. The next assembly of the LWF will provide another occasion for a worldwide meeting of Lutheran youth.

(3) *Study program.* Plans were laid for holding annual study conferences, alternately in Germany and the United States. The first, led by youth pastor Peter Krusche, director of youth work in Bavaria, is planned for 1960 and is to devote itself to a critical evaluation of Bible study methods.

Such a program of course raises the question of who is to set it in motion. Some of our American brethren expressed a keen desire to see a secretary appointed for the task, simply to guarantee that plans do not remain in the air. This suggestion was just as keenly opposed by some of the brethren from Europe. In their opinion it would encumber ecumenical relationships, apart from the fact that people shy away from activity organized from the top. The discussion showed that the time is not yet ripe for such a person within the framework of the LWF; request was made merely for someone already in the employ of the LWF to act as liaison officer, to keep the concerns of youth before the various departments of the LWF. Responsibility for Lutheran cooperation lies then in the hands of the youth leaders of the various countries and churches. We should like to think of this as an inner strengthening of the federation, whose work is then regarded as being carried out from below rather than organized from above. At the same time, of course, the special support which the federation gives to churches in minority situations should not be overlooked. Here the Department of World Mission in particular has declared its readiness to assume special responsibility in the area of youth work.



The tabling of the question of a youth secretary has also made clear that youth work in the LWF remains the province of the Commission on Stewardship and Congregational Life. That is an important decision, which is in accordance with the theses outlined above: youth is a vitally responsible part of the *whole* congregation. No secret was made of the fact that this decision included the hope of finding in the commission proper understanding and the necessary support.

### Göteborg

The meeting of the commission in Göteborg, Sweden, confirmed this hope. Its reception of the proposals from the Liselund conference was very cordial. After the proposals were thoroughly examined, they were passed on to the Executive Committee of the LWF.

Certain requests with regard to women's work made it necessary, however, to discuss seriously, once again, the place of auxiliary organizations in the framework of the federation, seeing that women's work had given up its own commission at the Hannover assembly and that youth work had been entrusted to the Commission on Stewardship and Congregational Life. The question was the same one which Dr. Lund-Quist had put to the meeting of youth leaders, i.e., whether the federation was correct in its assumption that the Christian should be regarded as a member of a *congregation* and that one should not try to split the congregation up into different groups. The commission confirmed this assumption unequivocally. It will still be necessary, however, to work out more clearly the form in which the concerns of the various groups are to receive support within the federation.

At present the commission is studying the needs and difficulties of congregational life in a secularized world. For the next five years the following studies have been planned: one dealing with new forms of evangelism, another examining methods in women's work and another investigating ways to utilize the opportunities provided by the extension in the length of the week-end. Material based on observation and study of congregational life and the Christian family will be gathered and appropriate recommendations made to the member churches.

Similarly, in the field of Christian education for adults, experiences gained in marriage counseling and work with parents are to be sifted and a compilation made of the methods

of specialized pastoral care initiated by the various member churches. The primary emphasis in this area of the commission's work lies on an increasingly thorough search for ways of ensuring the cooperation of the laity in the congregation. In view of conditions in our churches, this is still the principal item to be considered. A practical handbook is to be produced on the subject.

In addition to concerning itself with congregational problems the commission is endeavoring to implant more deeply the idea of stewardship. In the person of its secretary, Pastor Richard Nelson of the United States, who works full-time in this capacity at the Geneva headquarters of the LWF, the commission has found a welcome reinforcement of its efforts. Since the work consists mainly in collecting, sorting and passing on experiences, the service which Pastor Nelson can render promises to be very valuable. At Göteborg it was possible to look ahead and see how the exchange of experiences which the commission is constantly fostering will make itself felt. According to Pastor Herbert Reich, secretary of the commission, stewardship is no longer a strictly American matter. Developments in stewardship in Europe are no longer measured with an American yardstick. Stewardship in Europe has developed its own form and its own theological bases. It is worth noting that the first phase, in which stewardship and visitation were almost identical concepts, is apparently coming to an end. Pastor Reich placed stewardship in the context of the Reformation articles on the new life of the Christian. Youth work especially, which began stewardship work on its own, conceives of stewardship as the guiding principle of Christian life as a whole. Here, as well as at other points, stewardship of money is also beginning to find a place, in spite of the situation in the folk churches, where church "taxes" are still levied.

The commission has worked out for the area of stewardship a program of research studies which will evaluate all the steps which have been taken so far and (in collaboration with the Department of Theology) prepare a study of the theological bases of stewardship which would serve pastors and other theologically trained people as an introduction to stewardship and a handbook on the subject.

After this survey the observation that primarily European or American questions were broached at Göteborg would be in order. The members themselves deplored this fact;



the reason for it lies in the composition of the commission, which consists of persons from the United States, Denmark, Sweden, Norway, the Netherlands, France and West Germany. At Minneapolis it was expressly stated that the participation of the Asian and African churches in the work of the commission would be desirable, especially since concrete requests have been sent to the commission from these areas. But the Executive Committee, for purely practical reasons, decided upon the present composition of the commission. The commission requested, however, that other ways be provided by which it might acquaint itself with conditions in these churches and with their peculiar problems. The same applies to the eastern European area. With an eye toward moving in this direction, the commission selected Berlin as the place of its next meeting, to be held in the early part of 1960.

PETER STOLT

## *World Council of Churches*

### **On the Threshold of a Second Decade**

August 23, 1948—the day when the World Council of Churches was formally called into being in Amsterdam—was in the minds of all attending the 1958 meeting of the Central Committee of the World Council of Churches, held August 21-29 in Nyborg, Denmark. It was a sense of thankfulness and an awareness of present responsibility that occupied those in attendance as they looked back over the first decade, however, rather than a feeling that an epoch of ecumenical thought and action had now come to a conclusion.

It was precisely this meeting at Nyborg which demonstrated most impressively how very much the work of the World Council is work in progress, work still in the process of development, and how difficult it is therefore to say, or even to conjecture, on the basis of a nine-day meeting what direction developments will finally take in every instance. Attempts of the secular press to make such predictions, occasionally in a crude and sensational manner, can hardly

be said to have done justice, first, to the extremely complex and many-sided problems within the World Council but especially to the spiritual character of its essence and its work. Nevertheless, the meetings of the Central Committee, with their brotherly exchange and mutual consultation, give one a certain perspective for properly evaluating what the World Council represents and is accomplishing at present. In any case, one thing which events in the ecumenical sphere cause to stand out clearly above the antitheses and differences of opinion, and which Nyborg confirmed once again, is that the member churches of the World Council have held fast to their decision at Amsterdam, "we intend to stay together," and that they intend to continue to hold fast to it and to take it seriously.

Of the many items on the agenda at Nyborg three stand out in particular: (1) East-West relations, especially the newly established contacts with the Moscow Patriarchate; (2) the prevention of war in the atomic age; (3) preparations for the next assembly.

### **Ecumenical, not Western**

There is no denying that the World Council's relations with some of its member churches in eastern Europe, particularly in Hungary and Czechoslovakia, had entered a critical stage. Events in Hungary in 1956 and the conflicting interpretations placed upon them had much to do with this as did the increasingly distant stance which the churches in China have assumed toward the WCC, a fact which has not been without its effect upon some of the churches of eastern Europe. Also to be included here are certain tendencies which seemed to point in the direction of an independent ecumenical movement in the East, a suspicion which seemed to be confirmed in June of this year when a "Christian Peace Conference" was established in Prague. It has turned out in the meantime that up to the present time these fears have been, on the whole, unfounded.

The tensions which arose at the last meeting of the Central Committee at New Haven in August, 1957, as a result of the presence of the Hungarian delegates and the reelection of Prof. Hromádka to the Executive Committee, also seemed to have relaxed considerably by the time of the Nyborg meeting. The criticism raised by Bishop Vetö of



Hungary regarding the wording of the statements about events in Hungary in the Executive Committee's report of its work had apparently been intended to smooth troubled waters and not to emphasize differences. The Central Committee took this criticism into consideration and modified the wording of the report. It also rejected a motion, obviously going back to the debate at New Haven about Prof. Hromadka, which proposed that each of the candidates for the Executive Committee be voted on individually in order to avoid scrupulously any possibility that political motives might influence the election proceedings. The Executive Committee as previously constituted—including Prof. Hromadka—was then reelected by secret ballot.

It would be wrong to conclude from these actions of the Central Committee that the World Council follows no definite policies but shifts its sails each time a new situation arises. It is certainly true that among World Council leaders there is sober recognition of the fact that a World Council which did not include the Eastern churches would no longer deserve to be called "ecumenical" and would in fact run the danger of having a predominantly Western cast to its thought and work. It is equally true, however, that there is no desire for cheap compromises or erasing of differences, both of which would be forbidden on grounds of conscience. In this connection we need only call attention to the prominent mention of Bishop Ordass in the closing words of the committee's chairman, Dr. Franklin Clark Fry. If the members of the committee, despite differing opinions, can come to agreement again and again, then it is because the consciousness of the indivisible unity we have in Jesus Christ our common Lord constantly asserts itself with increasing insistence.

### A Voice for Russian Orthodoxy

For the same reason (and overlooking now any misinterpretations) World Council leaders were able to approach their first contact with representatives of the Moscow Patriarchate, in Utrecht, August 7-9, with this attitude of ecumenical obligation and inner freedom. The Central Committee welcomed the report of this meeting and moved to receive it, because whatever the continuation of these discussions may bring in the way of concrete results, they do offer new vistas

of future ecumenical development, the full import of which is not yet apparent. Should it turn out in the course of the next few years that the Russian Orthodox Church joins the World Council of Churches—something, naturally, which no one can at all foretell at present—that of course could not fail to have an effect upon other Christian churches in the Soviet Union and in the entire Eastern area as well.

The Moscow Patriarchate will first have to examine the results of Utrecht, together with the other Orthodox churches of Eastern Europe, and consider what steps should be taken next. In Nyborg the Central Committee already extended an invitation to the Russian Orthodox Church to send "observers" to its next meeting, to be held in August, 1959, on the island of Rhodes. In his report, Dr. W. A. Visser 't Hooft, general secretary of the council, properly called attention to the fact that for both parties a process of spiritual rapprochement is needed before the conditions necessary for a genuine encounter have been established. After years of hesitancy and alienation, the leaders of the Church of Russia "have yet to discover" the ecumenical movement, he said, in order to acquaint themselves with the cooperation which has been attained between churches and the theological discussions they are carrying on. But the reverse is also true, Dr. Visser 't Hooft said: the members of the World Council still know too little about the nature and the significance of Russian Orthodoxy. "We must specially remember that the needed confrontation and spiritual encounter of Eastern and Western Christianity can only take place in an adequate way if the great tradition of Russian Orthodoxy can become vocal in the ecumenical movement." Looking at the external side of it, it might be added that the participation of Russian Orthodoxy in the ecumenical movement would contribute significantly to a balancing of East and West in the World Council of Churches.

### A Controversial Document

The attention of the public was drawn to the meeting of the Central Committee especially by the discussion of the question of atomic weapons. Many misconceptions arose as a result of the discussion, due to the fact that the press publicized isolated sections



of it or reported it in a manner subject to misinterpretation. What was actually being considered was nothing more than a progress report of the commission established by the Central Committee in 1955 to study the question "Christians and the Prevention of War in an Atomic Age." It was clear from the outset that the Central Committee neither could nor should immediately adopt the report. The purpose was rather a critical examination of the "provisional study document," presented by Dr. C. L. Patijn, member of the parliament of the Netherlands, and introduced by Dr. C. F. von Weizsäcker, formerly one of Germany's leading physicists and now professor of philosophy at the University of Hamburg, to see whether and to what extent the document might form the basis of the future work of the commission. There is no question about the high quality of the theological, ethical and scholarly foundation of the document; but doubt was expressed whether the theological considerations had sufficiently permeated the other sections of the document. It was also stated that the commission should be enlarged to include persons from Asia and eastern Europe, so as to arrive at a more comprehensive grasp of the problems.

Central to the document is the concept of spiritual and intellectual "discipline," which should govern all responsible people in the world if the abuse of man's technological achievements is to be hindered. Even though the elimination of war entirely remains the actual and ultimate goal, the concern of the commission was to find a way between the two extremes—absolute rejection of military measures or their limited recognition—which attempts to do justice both to the demands of the Christian ethic and to the facts of the present situation. That no final agreement could be reached on the use of atomic weapons in certain borderline cases was hardly to be expected, however much a unanimous declaration on these questions would be welcomed by all whose consciences are troubled by this disturbing question and are looking for help and comfort. In the meantime, the commission was of the opinion that the problems are too comprehensive and too complex to allow of unequivocal solutions at this time, either one way or the other—or to permit any such solutions to be raised to the status of a norm governing the behavior of Christians. That is certainly not the last word on the subject: the con-

tinuation of the work of the commission now awaits the reactions of the churches and other participating groups to the Nyborg study material, which is to be distributed to them.

In any case, the Central Committee's appeal to churches and nations indicates to the world the seriousness with which the World Council is seeking to confront the atomic peril threatening mankind's existence.

Finally, in this context we should not fail to mention the efforts which the World Council, by resolution of its Central Committee, is making through the Commission of the Churches on International Affairs in the Cyprus question and the Near East.

### Theme of the Next Assembly

In Nyborg preparations for the next assembly of the World Council, in Ceylon in 1961, began to take definite shape for the first time. The Central Committee, in view of the plans for integrating the World Council and the International Missionary Council, approved changing the date of the assembly from 1960 to 1961. Of the many themes proposed, one suggested by the Church of Württemberg was approved by the committee: "Jesus Christ—the Light of the World." Criticism of the suggestion was not lacking, of course. It was said it would serve better as the theme of a sermon than as a programmatic expression of the purposes and the work of the World Council. Another criticism was that it resembled the Evanston theme so closely that there was danger of repetitions. The delegates from Asia, on the other hand, agreed with one accord that proclaiming Jesus Christ as "the Light of the World" could be especially effective particularly in the Asiatic situation. This time the theme is not to be made the object of separate theological treatment, which, as happened at Evanston, assumes undue importance, and yet fails to have upon the work of the sections the effect that it should. A commission will in fact work out the biblical connections of the theme, but otherwise it is intended mainly as a "leitmotif" of the sections, in which the essential functions of the church's life—unity, witness and service—will come to expression. The desire this time, more so than at previous assemblies, is for the assembly to grow out of the ongoing work of the World Council, on the one hand, and, on the other, out of the



problems and tasks which occupy the churches.

According to the reports given at Nyborg, the integration of the WCC and the IMC is making favorable progress. For the present, although integration was approved in principle by the IMC in January of this year, in Ghana, the final decisions of the missionary councils on the question are still to come in. All the member churches of the WCC have also not expressed themselves as yet. Even though hardly any abrupt interruptions of the development as it is proceeding are looked for, the reservations which continue to be expressed regarding the move should not be underestimated. The fear was again expressed by Orthodox spokesmen that, with integration, the WCC was in danger of losing its character as a council of *churches* and of diverting mission activity away from the bases of the church's life, the liturgy and sacraments. Concern lest integration should threaten continued co-operation with churches and mission societies not belonging to the World Council was also expressed, this time by French spokesmen. We can be very glad, therefore, that the change in the date of the next assembly gives time to find an amicable solution of the existing difficulties. The proposed study of "the theology of missions" may give guidance in this direction.

### Studies in Progress

Indeed, it is the task of the World Council's study program in general to guide the churches to think together about the basis and the tasks of the body of which they are members. Among the many study reports presented for the consideration of the Central Committee at Nyborg, the one reporting on the three-year study made by the Department of Church and Society on "The Common Christian Responsibility toward Areas of Rapid Social Change" attracted considerable attention. The study, which takes in Asia, Africa and Latin America, demonstrated compellingly the need for Christian response to the challenge posed by rapid social change. The Central Committee therefore approved continuation of study until 1960.

The biblical study, "The Lordship of Christ over the World and the Church," is also making good progress and has even aroused such interest among Roman Catholics that there is a possibility of mutual discussion.

A study of religious liberty voted by last year's Central Committee and inaugurated by a paper read by N. H. S  e, professor of theology in Copenhagen, was explained at length. The study is not to be limited to the Roman Catholic Church, and is therefore not to be interpreted (as was the case last year at New Haven) as directed against that church. Its purpose is rather to tackle the problem on a broad basis: the non-Christian religions, political ideologies, social factors and the relations between Christian churches are all to be included. The last category—relations between Christian churches—is also to include a study begun in 1956 on proselytism, which, surprisingly enough, has as yet called forth hardly any response worth mentioning, even though the problem is the fundamental ecumenical question for churches as they live alongside one another. Does this hesitancy perhaps indicate how difficult it is to draw from the unity in Christ of which we speak so frequently the practical consequences for living ecumenically day by day?

There were diverse expressions of concern in Nyborg that in the present structure of ecumenical work Faith and Order does not occupy the position it should. Dr. Visser 't Hooft properly called attention to the fact that it was only when the World Council was formed that Faith and Order received a permanent secretariat, which gave it a better opportunity to carry on its work than it had ever had before. The question might still be raised, however, whether in comparison to the other areas of the council's work Faith and Order plays much too small a role. The working committee of Faith and Order presented the Central Committee with detailed proposals for increasing the influence of Faith and Order. These will be acted upon at the committee's meeting next year.

### Increase in Regional Developments

For a number of years regional bodies have been increasing in importance within the World Council. At Nyborg the developing East Asia Christian Conference received the particular attention of the Central Committee, which assured the conference of its support and its fellowship. Similar regional developments are taking shape in Africa and Latin America, and, after various efforts in that direction, a conference of European churches even seems to be in the offing.



Assuming that such regional bodies do not assume undue importance, either organizationally or materially, and that they fit instead into the total structure of the World Council as intermediate organs with a unifying function, they represent a helpful bridge: first, to adapt World Council tasks to the needs of their particular area and to fulfill them in relation to that area, and, second, to deal with the exigencies and problems of their member churches more thoroughly and concretely than is possible for a world organization. That fruitful discussions of faith and order can be held within such regional frameworks has already been demonstrated in various ways.

This is all the more true the more the World Council continues to increase its membership. At Nyborg three more churches were admitted to the council: the *Iglesia Filipina Independiente* (the Independent Church of the Philippines), numbering almost two million members and originating from a split with the Roman Catholic Church (in 1900), and since 1947 in close fellowship with the Protestant Episcopal Church of the US; the Hungarian Reformed Church in America, numbering about 8500 members; the *Eglise évangélique du Cameroun* (Evangelical Church of the Cameroons), with almost 67,000 members, planted by the Paris Mission Society from which it became independent a year ago.

The number of member churches, which had fallen to 168 because of two mergers in the US, now stands at 171. The World Council never tires of emphasizing that its goal is to make itself superfluous someday. The reception of new churches into mem-

bership is therefore not a cause for unmitigated joy; it also raises the question of how and in what manner the churches belonging to the World Council are seeking to realize the unity they profess in Christ. In his report to the committee, Dr. Visser 't Hooft stated that there have been only four church mergers in the ten-year period since the formation of the council. If this fact indicates a legitimate hesitation on the part of the churches, that they regard unity in doctrine as the prerequisite of church fellowship and are therefore averse to precipitous efforts at union, then there can be no objections raised. If, however, questions of doctrine threaten to become subordinate, and attention is devoted solely to cooperation in practical matters, it must give us pause.

### The "Grass-roots" Problem

It was generally recognized in Nyborg that the World Council must secure money and personnel to meet its increased responsibilities. In discussing this problem another, more difficult one came up: the member churches of the World Council will be in a position to increase their contributions only when local churches and congregations feel much more than they do at present that they have a part in what the World Council is and is doing.

Thus at the beginning of its second decade the World Council is confronted by questions and tasks which call for all the love, strength and devotion at the command of those who maintain its cause.

HANFRIED KRÜGER

# FROM LANDS AND CHURCHES

## *The United States*

### **Evangelical Academies, ULCA Pilot Projects**

In recent years leaders of American Protestantism have become increasingly impressed with the Evangelical Academy movement in postwar Germany. Many believe that it may prove to be one of the most significant developments in European Evangelical history of the twentieth century. No doubt the mission and the form of this program and the response it has evoked represent in no small measure the special circumstances of social and spiritual crisis in which the German people have lived in the last dozen years. The essential elements of the movement, however, may apply as well to countries where the social scene and milieu is not the same. Believing this to be true, the 1956 convention of The United Lutheran Church in America asked its Board of Social Missions to explore "in the United States and Canada a program of group fellowship and discussion similar in purpose to the Evangelical Academies developed in our sister church in Germany."

Consequent to this action the Board of Social Missions assembled a group of 21 people, most of whom had some contact with the Academies or similar programs, to advise in the development of plans for a series of projects by which the need, feasibility and character of an American counterpart to the Evangelical Academies might be explored. This advisory group suggested that the undertaking be oriented toward helping the lay person relate the Christian faith to the ethical problems he faces in daily work and public life. It was also agreed that the basic goals of the program should be: (1) to interpret the Christian faith to the laity; (2) to relate the Christian faith to vocational and public life; (3) to achieve free communication between the "world" and the church; (4) to witness to those outside the church. To accomplish this would require that the program begin with people where they are, accepting them as human beings and evidencing a loving concern for them and an understanding of their situation, and at the same time opening

ways by which the Christian faith can win a hearing in relation to the problems men face.

### **The Situation in America**

In Germany the Academy developed amid the chaos and emptiness of life in the immediate postwar period. People were in deep disillusionment and despair, wondering what resources for hope, what basis for a meaningful reestablishment of life remained. Many now looked to the church to fill this vacuum. At the same time a deep alienation between the church and society generally continued to exist. The Academy was established as an effort to help bridge this gap and facilitate conversation between the church and the world.

In America the situation is not the same. Whatever alienation may exist here certainly is minimal. Quite to the contrary, the church stands in good favor with society generally. In America, with more than 60 per cent of the people claiming church membership and many more professing some form of the Christian faith, the world is literally in the church. The standards by which even the most faithful church members make their decisions in daily life are so often the standards of secular society rather than the community of faith. Our great task here is to span the gap between the professed faith of the people of our churches and their daily involvements and responsibilities. Consonant with this, the program in America should be planned first of all with the church laity in mind, and only in a secondary way be aimed at the world outside.

### **Program of Exploration**

By European standards the churches in America are very active, always doing many things. What would be achieved by this new undertaking that is not already being realized through existing programs? There are ways, of course, in which every new project is not really new or different, as antecedent and related expressions may always be found. The program envisaged for exploration in this case is no exception to that rule. But it may claim to be new and distinct in its orientation, degree of emphasis, method, scope and special goals.



The most basic and distinctive characteristic of this program is the underlying purpose of helping the lay person to relate the Christian faith to the practical issues of daily work and public life. This calls for the establishing of a dialogue between the faith of the Christian and his workaday situation in which the practical relevance of the faith is to be demonstrated and the ethical implications of man's daily activities become clear. At the same time, therefore, that the focus is on man's practical involvements, a new look at his faith is also required.

The orientation is toward the layman, as might be true of a number of other church programs, but not the layman in relation to the organized life of the church. On the contrary, the orientation is toward the layman in relation to the social and economic aspects of his daily situation. In this program the church makes a sincere effort to move into the realm of the secular orders, identifying herself there with the needs, problems and concerns of people in their daily stations of private and public life.

This kind of faith and life dialogue requires free communication between the world and the church. It means an open, listening relationship between those who share in the conversation. The church must look upon herself as a listening participant, deeply sensitive to the real needs of the world. On the other hand, the problems and questions of the everyday world must be freely opened up and considered in the light of the Christian message. In this confrontation the church must trust the Holy Spirit to work creatively both to vitalize her message and to cause the church's faith—with all its implications—to impinge upon the practical relations of man's life.

The program envisaged here should not be directed in a generalized way at all the laity of the church. It should concentrate on special groups. It should first of all aim at conversation with key persons in church and society; such as certain people in professional, occupational and special social groups, those in positions of responsibility and influence in economic and political affairs, leaders in the organized life of the church. In order to achieve the particular purposes of this program, participants should be selected with care, having in mind the special theme set for exploration and their capacity to contribute to and benefit from this type of conversation.

Clearly this undertaking is not thought of as an evangelistic enterprise. Nevertheless the Board of Social Missions and the special advisory group believe that the church should be ready to witness through this special channel to those outside the church who may be involved in the fellowship and discussion of this program. It is entirely possible that some who might be highly resistant to other means of communicating the gospel could be reached in this way.

In most instances the purposes of this program could not be accomplished by working in large groups. Since this kind of penetrating and exploratory conversation requires the full participation of all members of the group, the number of persons brought into a particular consultation should be kept relatively small. This could vary, of course, according to special circumstances of theme, facilities and other factors.

It is understood that it is most important for the meetings to be held at places that are reasonably free from distracting influences. Special centers for this undertaking are not in view at this time. In lieu of that, retreat or conference centers, seminary and college campuses, certain hotels and resort places, may offer the most desirable facilities.

This program does not purpose to bring people together to formulate conclusions or produce general statements on the subjects under discussion. To think under the pressure of having to come up with an immediate answer acceptable to the majority of the discussants would undermine the possibility of the kind of deliberate and penetrating thinking hoped for in this program. In some instances, probably the most significant achievement could be a realistic facing of the issues, asking the pertinent questions, and relating all this to the Christian concern. The answers may not be quickly and simply found, but may have to be forged through a patient and continuous struggle with the problems in the light of the Christian faith. The initiation and development of this process could be a most significant achievement of this "program of group fellowship and discussion" in the life of the church.

The Board of Social Missions has conducted five pilot projects for the purpose of exploring this program. These projects were held under the name of "Faith and Life Institutes."



### The Pilot Projects

The first Institute was held on September 6-8, 1957, at Elim Lodge on Pigeon Lake, Ontario, Canada. The program was planned primarily for the average laymen of the church. The theme was "The Outreach of the Christian Life," and was developed out of the recently published three-volume study of the Board of Social Missions, *Christian Social Responsibility*.<sup>\*</sup> There were 82 participants, of whom only five were pastors. Dr. Harold C. Letts delivered the three basic lectures. Two Bible study sessions were led by Pastor Rufus Cornelsen. Dr. Harold Haas assisted in discussion group leadership. Probably the unique value of this institute was the fresh and, for many laymen, the first serious examination of the implication of the Christian faith for their daily lives. One was overheard saying to another, "We may not go home with all the answers, but many of us for the first time are learning to face some serious questions."

The second institute was held in Des Moines, Iowa, on December 6-8. The theme was "The Farmer Under the Impact of Technology." Special lecturers on the theme were Howard R. Bowen, President of Grinnell College, and Lauren Soth of the *Des Moines Register and Tribune*. Professor Robert J. Marshall of the Chicago Lutheran Theological Seminary lectured on "The Biblical View of Man's Life and Work." The Rev. E. W. Mueller, of the Rural Life Program of the National Lutheran Council, gave an address on "Reassessing the Role of the Church." The larger part of the program was devoted to panel, forum and round-table discussions, which was the case in all of our institutes. This second institute had as its purpose the joining of the needs and interests of the farmer, the knowledge of the specialist, the influence and power of the public official, and the resources of the Christian faith, in exploring the questions and inspiring a search for practicable and just solutions. A total of 45 participants were present, of whom 36 were laymen. The majority were from United Lutheran Church congregations, but several came from other Lutheran bodies and a few from non-Lutheran Protestant denominations.

On January 10-12 of this year the third institute took place at Santa Barbara, California. This one was planned for people of the middle and upper levels of management of the larger industries on the West Coast of the US. The theme was "The Company Man." A copy of William Whyte's book, *The Organization Man*, was sent to each participant prior to coming to Santa Barbara, to serve as orientation reading for the discussion. Professor Alexander Miller of Stanford University was the chief lecturer and discussion leader. Professor Theodore Bachmann of the Pacific Lutheran Seminary of the ULCA was the other lecturer and theological resource person. This institute involved 24 participants from varied positions of responsibility in big and small businesses, along with a few clergymen. There appeared to be some reticence in this group to recognize the existence of significant problems of ethical dimension in their responsibilities. When these were recognized many appeared hesitant to discuss them in the group. Some did not see how the church could, or that it should, relate itself to them in a more vital way than had been the case in the past.

The fourth pilot project was held in the Dodge Hotel, Washington, D.C., on February 28-March 2. This one was planned for women on the theme, "The Changing Role of Women in Public Life." There were 72 participants. Lecturers on the theme included Dr. Althea Hottel of the University of Pennsylvania and Mrs. Theodore O. Wedel, President of the United Church Women. Lectures on "Biblical Perspectives" were given by Professor Frederick Wentz of the Lutheran Seminary at Gettysburg, Pennsylvania. The program also included two panels (one composed of women from three European countries) and round-table discussions. One woman in an evaluation comment at the conclusion of the institute expressed herself this way: "Sometimes one feels the church's voice is not at all positive about the things that really matter to people. This conference has strengthened my opinion of what the place of the church in society ought to be and has given me hope that it may serve a real function in guiding people in finding answers to their many difficult questions."

The final pilot institute was held on March 14-16 at Arden House, Harriman, New York. This is the Columbia University conference center in the beautiful mountain area just 48

<sup>\*</sup> See *Lutheran World*, III, 4, March, 1957, p. 403, and p. 303 of this issue.



miles north of New York City. This program was planned for physicians. Invitations were sent to more than two hundred doctors in the eastern Pennsylvania, New York and New England area. Twenty-two accepted the invitation to attend. Some of them indicated their plans to bring their wives. On the day the institute opened the New York and New England area was overwhelmed with a snow storm. Approximately eighteen inches of snow fell in the Arden House area that day. Nevertheless a total of 19 participants showed up for the institute. Thirteen of these were physicians and one was a nurse.

The theme of the program was "The Science of Man and the Practice of Medicine." The opening lecture was given by Robert W. Buck, M.D., Executive Secretary of the Massachusetts Medical Society. Professor Martin Heineken of the Philadelphia Lutheran Seminary gave a lecture on "The Priesthood of All Believers and the Physician of Today." The bulk of the program was again devoted to discussion sessions and concluded with a formal worship service. In this institute, probably more than any other, we experienced a most frank and self-searching participation of practically all the members of the group.

In each instance the planning of the institute was in the hands of a special committee representing either the vocation, problem or geographical area chosen for discussion. The function of the committee was to define the theme, plan the program, choose the leaders, determine the number of participants to be invited and how to approach them, select the time and place for the holding of the institute and assume responsibility for local arrangements. In each case the committee was convened by a Board of Social Missions staff member and met under his chairmanship.

### Some observations

A determined effort was made to conduct the program under the discipline of the basic concern to help the lay person relate his Christian faith to the ethical problems he faces in daily work and public life. There is reason to believe that in many instances there was marked progress toward this end.

In the Canada experiment the first two special goals of the institutes, to (1) interpret the Christian faith to the laity and (2) relate

it to private and public life, were held in primary focus. The relation of faith to life in this instance could only be generally described. That was all that was attempted there. From preliminary conversations with people in that section it was learned that in their case it was important first of all to establish the fact of this relation before going into the implications in special areas. For that reason the participants represented many occupations and interests and the theme was developed along a broad front. The uniform response of enthusiasm from this general assortment of laymen indicates that there may be a great need throughout the church for this kind of general study of Christian social responsibility.

The advisory group had agreed that the institute in working toward its goal must begin with people where they are, accepting them and evidencing a loving concern for them and an understanding of their situations. The themes of the other four institutes show the attempt to begin with people where they are, e.g., "The Farmer Under the Impact of Technology" and "The Changing Role of Women in Public Life." Efforts were made to bring effective representatives from "where they are" to open up the discussion themes. In one instance, the Santa Barbara institute, we did not have a "company man" from business to explore the theme. That may have been responsible in part for the greater difficulty experienced there in breaking through to the real situation of the participants and their apparent reticence to explore it. However, real progress was made and the men did wrestle with the ethical implications of their business decisions. In most of the projects the questions and concerns in the daily realities of the lives of the participants became quite articulate, although there was at times some shifting about before the basic problems became clear.

The Bible lectures and the description of the Christian theological perspective were both thorough and practical. Nevertheless, there always seemed to be difficulty in the discussions in making the final connection, in a vital way, with the concrete situations and actual decisions in which the participants were involved. Probably this gap can never quite be bridged in general conversation, however specific and relevant the theme. It may be that ultimately this bridge with reality can only be made in the leap of decision and deed of each individual.



The institute at Arden House was designed to relate the faith to vocational life. This was the one for physicians. It appeared that here the program came nearest to reaching the basic goal. Probably it was so because the Christian faith can be more readily and directly joined to the practical circumstances of life in discussions along vocational lines than in problem- or issue-centered conversations.

Another goal of the institute, to achieve free communication between the world and the church, was also realized in part. This was so even though the participants were the laity of the church. For they were ready to bring under the scrutiny of the Christian faith the values and standards of judgment acquired through their involvement in the world.

Were the pilot projects successful in bringing the Christian witness to those outside the church? In the search for prospective participants an effort was made to reach people not related to the church as well as those who were. However, as the names of prospective participants were gathered primarily through the offices of the pastors, we were not successful in involving those outside the church. There is reason to believe, nevertheless, that those who did participate in the institutes will, as a consequence of their participation, be more effective witnesses—in the plants, market places, hospitals and public offices—to those outside the church. "How may we bear an effective Christian witness to the non-Christian physicians with whom we work and the non-Christian patients whom we serve?" was the final question discussed with deepest concern at the Arden House meeting. We believe the Faith and Life Institute program holds great promise of a vital witness to God's great deed of redemption in Jesus Christ for the total life of man.

The Board of Social Missions believes that the pilot projects have shown that there is a real need in America for the kind of program that has been explored in the Faith and Life Institutes. It is also persuaded that the development of a program to meet this need has been demonstrated to be quite feasible. The board is satisfied that much has been learned about the character of such a program. It believes, however, that further experimentation should continue and that at the same time the program should be expanded and developed.

The United Lutheran Church at its convention in October authorized the board to begin developing Faith and Life Institutes. It is expected that within the next two years twenty such institutes will be organized.

RUFUS CORNELSEN

## *The United States*

### **Foundation for Reformation Research**

The Foundation for Reformation Research was formally incorporated in the state of Missouri, USA, on July 26, 1957. Its first purpose is "to collect and preserve historical source material pertaining to the Protestant Reformation and related areas of the history of the Christian Church."

The Foundation for Reformation Research is not, therefore, a foundation in the sense of American foundations which are the source of philanthropic fountains of seemingly endless wealth. It is a recipient rather than a dispenser of funds. In time it may be in a position to make some funds available to scholars for research purposes or as subsidy for the publication of books. At the present time, however, it is very much on the receiving, rather than the giving end. It must itself become the beneficiary of funds rather than the benefactor.

The foundation, nevertheless, wants to be a real benefactor to scholars. The materials that are collected, especially on microfilm, are to be available to interested students and scholars. The library and research center has not yet been set up—this is a task which the foundation is still facing and for which it is seeking additional funds. In the meanwhile the collecting of research materials remains a prior task. Only when these materials are on hand can the continued stimulation of research concerning the Protestant Reformation and the publication of the results of such historical research take place.

### **Origin**

The foundation came into being as the result of a suggestion by Mr. Herbert Knopp of Valparaiso, Indiana, an educational con-



sultant, to Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis. Mr. Knopp had heard the report of the microfilm project of Concordia Historical Institute at its triennial meeting in 1956. This project has as its objective the micro-filming of Lutheran journals issued by various synods in America, especially in the nineteenth century; it is being sponsored by the Lutheran Laymen's League. Mr. Knopp also knew about the filming of materials from the Vatican Library and other depositories for the archives of St. Louis University. The thought came to him that the Lutheran church in America ought to have the source materials of the Reformation available for its scholars. This, he believed, could be done most readily and most economically by microfilm or other photo-duplication processes. When he broached the idea to Dr. Fuerbringer the latter immediately saw the value of such a project. He consulted with Dr. Arthur C. Repp, Academic Dean of Concordia Seminary and president of Concordia Historical Institute. Dr. Repp gave further encouragement. An advisory committee was called together by Dr. Fuerbringer to explore the project still further. Mr. Knopp and Dr. Fuerbringer, heartened by the response to the project, approached the Board of Directors of the Aid Association for Lutherans. Financial aid was promised by this group and formal steps were taken for the incorporation of the foundation.

### Board of Directors

The members of the foundation elected a Board of Directors to manage the affairs of the Foundation. Scholars and educators are in the majority on this non-denominational board. The foundation's board, it was felt, was not to consist of the members of one synod or even exclusively of Lutherans, since the Reformation itself was not exclusively Lutheran. Dr. Alfred O. Fuerbringer was elected chairman of the Board of Directors. The writer of this article, a member of the Department of Historical Theology of Concordia Seminary, was elected as secretary and temporary treasurer. As vice-president, Dr. Harold J. Grimm of Ohio State University was chosen. Dr. Grimm is known as the author of *The Reformation Era: 1500-1650*; he is also one of the American editors of the *Archiv für Reformationsgeschichte*. Dr. Roland H. Bainton, the other

American editor of that journal, is also a member of this board. Dr. Bainton, is of course, renowned for his biography of Martin Luther, *Here I Stand*; his researches into the history of religious liberty during the era of the Reformation are well-known to scholars of this period. Also well-known are the researches on Calvin of Dr. J. T. McNeill, sometime professor at the University of Chicago and Union Theological Seminary in New York, and also Guest Lecturer in Harvard Divinity School, Cambridge, Massachusetts. His *History and Character of Calvinism* has been widely acclaimed. Dr. McNeill, too, is a member of the foundation's Board of Directors. Among the Luther scholars on the Board is Dr. Theodore G. Tappert of the Lutheran Theological Seminary (of the ULCA) in Philadelphia. His edition of *Luther's Letters of Spiritual Comfort* is only one of his works as a translator. The co-editor of the American edition of *Luther's Works*, Dr. Jaroslav Pelikan, former member of the faculties of Valparaiso University and Concordia Seminary, and now with the Federated Theological Faculty of the University of Chicago, is also affiliated with the board. The director of the Pritzlaff Memorial Library of Concordia Seminary, Edgar M. Krentz, has taken an active interest in the project. He, together with J. A. Fleischli and the Reverend Dr. Frederic Niedner, are associated with the seminary, the latter two as members of its Board of Control. Mr. Fleischli, too, is a member of the Board of Directors of the Aid Association for Lutherans. Prof. Conrad I. Frey of the Wisconsin Synod completes the board.

### Staff

As Executive Director the board chose Dr. Ernest G. Schwiebert, the well-known author of *Luther and His Times*, *The Reformation from a New Perspective*. Dr. Schwiebert is a graduate of Capital University and Capital University Seminary, Columbus, Ohio. His Ph.D. thesis at Cornell University, written under the guidance of Preserved Smith, was on "The Universities of Europe in their Relation to the German Reformation." After holding teaching posts at Capital University and St. Olaf College, he served from 1930-1946 as professor of history and also head of the Department of History at Valparaiso University. Subsequently he became visiting professor at Northwestern



University, professor at Wittenberg College (Wittenberg, Ohio), and guest professor at the University of Erlangen, Germany. He served as university advisor at this university while in Europe under the auspices of the State Department. Since 1950 he has been historian with the Air Research and Development Command at Baltimore, Maryland. He is a past president of the American Society for Reformation Research (1946-48, 1952) and the American Society of Church History (1947). One of his noteworthy contributions to scholarship was his activity in helping to bring about the amalgamation of the *Verein für Reformationsgeschichte* with the American Society for Reformation Research.

Dr. Schwiebert's deputy and chief assistant will be George S. Robbert, who has served as research assistant to Dr. Grimm.

### Scope

The scope of the foundation's enterprise requires the compilation of a union catalog of the available resources, especially in North America. This is the immediate task for which Mr. Robbert has been engaged. Various materials, some cataloged and others uncataloged, can be found in the libraries on this side of the Atlantic. A microfilm catalog of material already available must also be compiled. Scholars will recognize that the most exacting part of the task will be the cataloging of originals, in private libraries and academic institutions, which have not as yet been identified.

Whatever the resources in this country may be, those on the European continent will evidently be richer. The cooperation of European scholars and directors of libraries and research centers will be valued highly. The documents, manuscripts, incunabula, rare books and first editions will remain in their European depositories. It is not the aim of the Foundation for Reformation Research to rob Europe of its treasures. Permission will be sought to microfilm and duplicate these treasures for use by scholars who otherwise would not have the opportunity to avail themselves of these resources.

The documents and materials connected with the Lutheran Reformation will not be the only concern of the foundation. Documents connected with the German Reformation under the leadership of Dr. Martin Luther will, it can be understood, be one of the primary concerns. But there were many

other figures of stature connected with the great reformer who also played their roles in the Reformation movement. Their literary remains are not too well-known in America. Even Philip Melancthon has been studied by only a few specialists. Similarly, the need for going beyond investigations of Calvin and Zwingli has been recognized. The works of their opponents and other contemporary religious leaders should be made available. American scholars have done comparatively little research among secondary Reformation figures. Resources have been lacking or access to them has been difficult for these research workers.

The comprehensiveness of the Reformation, its complex character, the complicated nexus of factors in the lives of individuals and in the collective life of groups, the diversified outcomes and the controverted interpretations of the movement and of the movements within the movement compel the historian to make comprehensive research. The materials for such comprehensive, all-inclusive research should be provided for him. The American scholar has felt an inability to reach the full body of materials called for by thoroughly competent research. His aim at *Gründlichkeit* has been frustrated in part by the lack of needed documents. The Foundation for Reformation Research wants to remedy this situation at least in part.

The interpretations of the Reformation movement or movements have leaned heavily on the work of European scholars. Voices have been raised that the relevance of these movements for the United States of America has not been clarified sufficiently. The Anglican Reformation would seem to have special relevance for this country. However, leaders such as Cranmer and Barnes and Tyndale have been studied largely through British eyes. Other leaders, such as Parker, Whitgift, Cartwright, are not well-known. The Puritan movement has been made the subject of some noteworthy studies by American scholars. Additional research in this area seems to be needed. The availability of additional records to American scholars should stimulate additional research in the Anglican Reformation and Puritanism and their relevance for American Protestantism.

The importance of Lutheranism in the life of America is being recognized in an increasing degree. The large number of Scandinavian and German Lutherans who settled in the cities and on the farms of nineteenth-century



America have made significant contributions through their descendants to the social, economic and civil order in the new world. Their old world beginnings are arousing the curiosity of American scholars. Do the Swedish or Danish Reformation movements have additional meaning for Lutherans and non-Lutherans of America? Documents to help answer such questions would mean much to American scholars working in this area.

The Reformation in its relationship to the Roman Catholic Church has special meaning in the light of trends to reappraise the relationships between Roman Catholicism and Protestantism. The LWF has evinced its interest in this problem. The historical approach in dealing with the question of these relationships will not be ruled out. In the city of St. Louis a large depository of microfilms of materials from the Vatican Library is already available. With a depository of microfilms of Reformation materials the largest concentration of materials yet made dealing with the history of the church at the beginning of the modern era will be available in one city. Add to that other resources in this city, among them Concordia Historical Institute and the Pritzlaff Memorial Library, and it becomes evident what potentials are inherent in the scope of the project planned for the Foundation of Reformation Research.

Lord Acton, the great English historian, once said: "History, to be above evasion or dispute, must stand on documents, not on opinion." However, these documents must be within reasonable reach of the historian. The Foundation for Reformation Research wants to do that for the American scholar.

CARL S. MEYER

### **The Vatican Microfilm Library at St. Louis University**

"It is with sincere pleasure that We reply to your letter... to make microfilm copies of extensive portions of the Vatican Library... Such a plan strikes a sympathetic note in Our own heart, intent as We are, and as the Church has always been, on fostering knowledge and wisdom... May this be a bright omen of the final and happy consummation of your dream, a university library which will be a spacious temple of learning, a storehouse of the good, the true, the beautiful..."

With these words, His Holiness, the late Pope Pius XII confirmed one of the most important requests in modern American scholarship, for this letter granted St. Louis University permission to begin the microfilming of large quantities of the Vatican Manuscript Library. This project was therefore to make available to students and scholars material which hitherto had been accessible only in Rome. The ramifications of such an event are evident to anyone familiar with the treasure-house that is the Vatican library.

The institution which was granted this unique privilege is St. Louis University located in St. Louis, Missouri. It is one of the largest Catholic universities in the United States and was established in 1818 as a privately owned institution by members of the Society of Jesus. Today, St. Louis University is still staffed by the Jesuits although they constitute only 15 per cent of the faculty as the remainder are lay persons of both sexes. The university is open to all persons regardless of race, sex or religion and it is interesting to note that approximately 20 per cent of the faculty and student body are not members of the Roman Catholic communion. The university attracts students from all over the world especially to its famed graduate, medical and dental schools.

The microfilming of the Vatican Manuscript Library has attracted world-wide attention and interest. The project was conceived in 1950 by the Reverend Lowrie J. Daly, S. J., of the Department of History. Father Daly had recently completed his doctoral studies at the Medieval Institute of the University of Toronto where he had witnessed that institution's use of microfilm for rare books and manuscripts. Upon his return home, Father Daly approached the Very Reverend Paul C. Reinert, S. J., president of St. Louis University and the Reverend Joseph P. Donnelly, S. J., university librarian. Both men were enthusiastic about Father Daly's project not only because it would make St. Louis University the center for research in hundreds of fields, or that it would make available to anyone material hitherto located only in Rome, but also because it would be a means of preserving, on film at least, many of the world's treasures which were constantly in danger from the ravages of war.

Father Daly, encouraged by his friends at home, contacted Father James Naughton, S. J., Secretary of the Society of Jesus in Rome and first American to hold that post.



After some diplomatic exchanges the university submitted a formal application to the Most Reverend D. Anselmo M. Albareda, prefect of the Vatican Library. On December 23, 1950, formal approval for the project was granted by the papacy with the stipulation that St. Louis University was to be the sole depository for the film and that the film library, like the Vatican Library, was to be open to all interested scholars.

Within two months Fathers Daly and Donnelly flew to Vatican City to commence their work. Father Donnelly quickly surveyed the situation and then returned to St. Louis to expedite the work on the home front. Father Daly remained in Rome, examining the manuscript collection, hiring technicians, and attending to all the minute details which such a project entailed.

A project such as Father Daly envisioned required extensive financial support but initial efforts to secure funds from American philanthropic organizations proved futile. However, Father Reinert decided to approach the Supreme Council of the Knights of Columbus. Mr. Luke E. Hart, head of the Knights of Columbus, immediately recognized the immense value of the Vatican project and by July, 1951, his organization had agreed to finance the project. Together with St. Louis University they established the Foundation for the Preservation of the Historic Documents at the Vatican Library. The Knights expended several hundred thousand dollars before the successful completion of the project.

The technical aspects of such a momentous operation were facilitated by Mr. M. E. Grand of Graphic Microfilm and Mr. Edward Freil of Remington Rand, who lent their scientific knowledge and assistance to the Vatican photographic workers. Virtually all equipment was shipped from the United States to Rome. At its peak the filming project occupied the attention of fifteen technicians who worked eight cameras and two developers under the constant supervision of Father Daly who also had to decide what material to microfilm. Working only in the morning and evening, they managed to develop about 12,000 feet of film per week. As a general rule, one foot of microfilm equals thirteen manuscript pages of folio size. A positive film is kept at the Vatican, the original negative is stored in a secret bombproof shelter in America and a second positive copy is on file at the Vatican Microfilm Depository at St. Louis University. With the completion of the project in June,

1957, the Vatican Film Library at St. Louis University has over 900,000 feet of microfilm containing 11,000,000 handwritten pages. The microfilms are kept on spools, in boxes filed according to the name of the collection, (e. g., Barberini, Vaticani, etc.) and the number of the volume (codex). They are kept, temporarily, in a room where the latest scientific devices keep the temperature constant to prevent the deterioration of the film.

### Guides to Use of the Library

The advent of the Vatican project prompted Father Daly to launch a new publication, *Manuscripta*, which appears three times a year. *Manuscripta* reports, among other things, information on the microfilm collection and contains articles based upon research in the collection. The initial issues contained valuable bibliographical articles on the Vatican collection by Mr. Charles Ermatinger, Vatican librarian at St. Louis University, who is a linguist, student of philosophy and distinguished scholar. His articles, "A Checklist of Vatican Manuscript Codices Available for Consultation at the Knights of Columbus Vatican Film Library at St. Louis University" (*Manuscripta*, I (1957), pp. 27-44, 104-116, 159-174; II (1958) pp. 41-49, 85-99) are invaluable listings of the codices at the university.

The Vatican Library and Archives in Rome are divided into three main sections. The first of these contains the printed and rare book section numbering some 700,000 volumes. Father Daly and Father Vollmer, also of the history department of the university, spent the summer of 1958 in Rome microfilming the card catalogues of this division of the Vatican Library, and St. Louis University now plans to microfilm those rare and printed books which will be valuable for scholars.

The second division of the Vatican Library is the archival section which consists of the state papers of the Vatican as a civil and ecclesiastical government. Finally, there is the huge collection of handwritten volumes (codices) and it is with this section that the St. Louis University microfilm project was initially concerned.

These codices number approximately 55,000. Some of them contain a single book length manuscript while others may contain hundreds of shorter manuscripts of a miscellaneous nature. Insofar as an accurate count is



possible, it is estimated that there are 500,000 different manuscripts covering over 11,000,000 pages. Of course, not all of the manuscripts have been microfilmed because many of them are readily available in printed form while others have been sufficiently "worked" to be of little value to the modern scholar. This problem of selection was in many ways as difficult as securing permission for the project or raising the funds to finance it. However, Father Daly had the advice of scholars from all over the world to aid him in the selection.

The ability of scholars and students to utilize the Vatican Manuscript Collection poses problems. The handwritten manuscripts require a knowledge of many foreign languages in their changing forms, and an ability to decipher abbreviations (for ancient, medieval and modern scribes were often lazy). Many of the vellum manuscripts are clear ("clean" is the technical term) but others require long and laborious hours of study which gives to the research a Sherlock Holmesian air. In addition, the student must have a detailed knowledge of the bibliographical material surrounding his field to determine the value of the Vatican material.

Those interested in the collection will naturally wonder about indices and guides which might serve as aids in research. Unfortunately, such aids are few and have a limited value. There are, however, some guides, inventories, catalogues and indices to the Vatican Manuscript Collection.

There is also a card catalogue of over 250,000 individual entries which have been photostated and are in the St. Louis University Library. A detailed attempt to catalogue the whole manuscript collection was begun in 1885 in Rome but to date only a very small portion of the work has been completed. Some of these indices pertain to the *Codices Coptici*, *Codices Palatini*, *Codices Vaticani Graeci* and others. There are also catalogues concerned with special and limited subject matter in the collection, such as law and medicine, but these are not complete. A detailed introduction to all this material is to be found in *Manuscripta*, I (1957), pp. 5-21, 89-101, in an article by Mr. Ermatinger, "A Partial List of Catalogues, Inventories and Indices, Both Printed and Handwritten on File in the Vatican Depository of the Knights of Columbus Foundation." It is evident that much work remains to be done in the area of cataloguing and the scholar must of necessity "plough" through the material.

The organization of the Vatican Manuscripts Collection is perhaps worthy of some explanation. The Vatican Library has been in formal existence since the Renaissance although its origins date much further back. The binding of the manuscript material was for convenience sake only and followed somewhat haphazard rules. But in general there was an attempt to arrange the material according to subject matter (not always followed) and in rough chronological order in each codex in each collection. The success of such efforts depended upon the intelligence and ability of the individual cataloguer.

The nucleus of the Vatican Manuscript Library is the *Vaticani* collection which is subdivided into sections according to languages (viz., *Vaticani Graeci*, *Vaticani Latini* etc.). Other collections, over twenty, have been acquired through the centuries and are known by the name of the donor. Among these are the famous Palatine, Urbino, Chigi, Ottoboni, and Rossi Collections; as late as 1901 the Vatican acquired the Barberini collection which contained over 11,000 codices. All of these latter groups are "closed" and any new material which is received by the Vatican is added to the *Vaticani* collection, which is therefore an "open" collection. Although it is perhaps self-evident, the scholar who is acquainted with the names and history of these famous collections enjoys a decided advantage, as in the case of the Palatine collection which, because of that region's close connection with the Protestant Reformation, immediately pinpoints it as a valuable source for Reformation material. (See for example, Johannes Ficker, *Anfänge reformatorischer Bibelauslegung*, 2 vol., 1908, 1929.)

The final question, and in many ways the most important, is, what is in the Vatican Collection and what is its value to scholars? This writer, who has worked in the collection, must confess that the work is both rewarding and discouraging. As examples, he has "discovered" an apparently unpublished letter of Arabella Stuart to Pope Clement VIII in which she requests protection and aid because she fears for her life. Also, along with Mr. Peter Simpson, a graduate student at the university, he has found what seems to be the only extant drawing of an "Infernale Macchina" used by the English and the Dutch to attack French sea ports during the War of the League of Augsburg. However, after working through 50 folio pages relative to Henry VIII's reign he found no important



material (*Vaticani Latini*, 11710-11711, Anonymous, "Angliae historia ecclesiastica temporibus Henrici VIII, 1509-58").

Every field of human interest is more than adequately represented in the collection. The Vatican Manuscript Collection, therefore, includes material which touches upon the fields of medicine, law, philosophy, science, economics, religion and so forth. There are personal letters, annals, chronologies, diplomatic reports and treaties covering a wide range of interest. For example, and these are limited cases, the *Vaticani Latini* contains such materials as the miscellaneous writings of Pope Clement VII relative to the reform of the Roman Catholic Church, "Copia Brevis Clementii VII in favorem Reformatorium" (V. L. folio 226 ff) and a brief history of the life of Martin Luther, "De Doct. M. Lutherii Xtiano ex hac vita discessio" (V. L. 7246 f110). Leo X's laws and correspondence with the Empire is contained in the V. L. 3882 "Statuta Leodiensia in lingua Germanica."

While a survey of this type merely scratches the surface in its analysis of the Vatican Manuscript Collection, nonetheless, certain conclusions about the material may be drawn. The student of ancient and primitive Christianity will find in the Vatican collection materials devoted to the lives of the saints; extended lists of martyrologies; the writings of the Church Fathers, Augustine, Jerome, Ambrose and others, in the form of treatises as well as correspondence and textual studies (these are found mainly in such collections as the *Codices Vaticani Latini* and the *Codices Ottoboniani Latini*). The Vatican Greek and Latin manuscripts abound in material related to the early doctrinal conflict in the Christian church. Much of this material has already been studied but much more remains to be thoroughly analyzed.

The growth of papal power after the fall of the Roman Empire led to the growth of the Roman Catholic government, as a civil and ecclesiastical agency. Thus, the Vatican Manuscript Collection is extremely rich in materials for the period of the early and high Middle Ages (c. 500-1300). The treasures of the Roman Empire are here preserved, along with vast quantities of materials relating to the Carolingian Renaissance and, from the later period, valuable accounts of the tumultuous church-state conflicts.

## Renaissance and Reformation Material

The Renaissance papacy with its avid support of the antiquities and contemporary cultural figures makes this section of the Vatican Manuscript Collection the richest of all. Petrarch, Boccaccio, Salutati, Bruni, Valla and others have writings which fill volume after volume in the collection. Architectural, engineering drawings, plans for new cities, techniques of fortifications, flood control are to be seen, read and studied. Da Vinci and Michelangelo are well represented along with a host of minor figures.

The Renaissance produced masterworks in the pictorial arts and the Vatican Manuscript Collection is filled with thousands of such illustrations, including, for example, the Urbino Bible, completed in 1478 for Duke Federico di Monefello and containing over 700 color illustrations in its 1108 pages. Although in the Vatican Manuscript Collection these illuminations appear in black and white, Father Daly received permission to photograph them in color and these slides are now in the Vatican depository at St. Louis University.

The Reformation also produced an immense amount of material in manuscript form which is also in the Vatican Manuscript Collection. Letters of Luther, Melancthon, Cardinal Cajetan, Aleander, the papal legate to the Empire, Henry VIII, Cardinal Pole and others abound. Much of this material has been analyzed but undoubtedly much more remains to be studied.

The success of the printing press naturally reduced the number of handwritten manuscripts but even so the Vatican Manuscript Collection is rich in materials of the 17th and 18th centuries, including thousands of documents pertaining to the correspondence between the papal government and European countries and many diaries relative to England in the period immediately before the Glorious Revolution. The Jansenistic-Jesuit-Roman Catholic controversies are well represented in the *Codices Borgiani Latini* (459-468), and this is only one of many codices which discuss the problem.

In the 19th Century we find such interesting material as the writings of De Rossi, the founder of modern science of Christian archeology, together with documents relative to the Italian unification movement and the writings of famous scholars, writers and scientists. It is indeed a rich storehouse of



man's knowledge, achievements and failures, and affords a panoramic view of civilization.

One of the by-products of the interest stimulated by the Vatican Microfilm Library at St. Louis University was the finalization of plans for a new library at that institution. A new library had long been the dream of librarians and administrators at the university but until the Vatican project funds and interest had been lacking. After a number of years of intense activity the cornerstone was laid in June, 1957, and the building will be completed sometime in 1959. The new building is to cost approximately \$4,000,000, will have five levels plus a basement and a total of 156,000 square feet of floor space.

The library, which was accorded the rare privilege of being named after the late pontiff, His Holiness Pope Pius XII, will be air conditioned, contain a cafeteria, a conference room and typing rooms together with sound proof areas for musical listening. The Vatican Collection will be housed on the ground level in scientifically designed rooms which will contain 10 microfilm readers and all the necessary tools for reference. This area will also serve as the center for all future microfilming projects of St. Louis University. The Pius XII Memorial Library will have room for one million volumes and for 1,500 readers, with opportunities for expansion in the future. The university's extensive collection of rare and printed books and its valuable art collection will also be housed in the library for all to examine and study. In this way St. Louis University hopes to afford the world's students and scholars ample opportunity to utilize its valuable treasures in an atmosphere conducive to study and research.

CLARENCE L. HOHL, JR.

## Norway

### A State Church at Odds with the State

In postwar Norway the state church has frequently been in the limelight. Two issues in particular have focused attention on the church, the first being the controversy centering on Bishop Schjelderup and the question of eternal damnation, the second the question

of Christian education. In both instances the leadership of the state church has been charged with Erastianism, and church circles have emphasized that the state church can continue in its present form only if its prerogatives in matters pertaining to the church are recognized and respected.

The first controversy began with a radio address in January of 1953 by Ole Hallesby, professor emeritus of theology, in which he stressed that all who died unconverted were destined for hell. The address brought vehement objections from the liberal theologian, Bishop Kristian Schjelderup, who found the entire doctrine of eternal damnation very problematical. It was a doctrine neither Jewish nor Christian in origin, he maintained; it had come from the outside (probably from Persia) via intertestamental Judaism into Christianity. He did retain "the possibility of men's being lost" but he found it impossible to say with Article XVII of the Augsburg Confession that they would be "tormented without end." "As far as I am concerned," he said, "the doctrine of eternal damnation has no place in the religion of love."

The controversy now began in earnest, and Bishop Schjelderup, who found himself hard pressed, surprised people with his decision to address himself to the government Ministry of Church and Education with the question whether, holding the opinions he did, he stood outside the Lutheran church.

The Ministry of Church and Education presented the question to the other eight bishops and to the two principal theological faculties. These found it difficult to formulate a clear answer since Bishop Schjelderup had not been clear in expressing himself and had sometimes employed *ad hominem* arguments. He had maintained "the possibility of men's being lost" but he rejected emphatically eternal damnation in hell, the wording of Article XVII of the Augsburg Confession and clear statements of Christ, whose authority he was otherwise quick to acknowledge. The "being lost" was apparently regarded by him as a type of annihilation.

Because of this lack of clarity none of the theologians declared Schjelderup outside the confession of the Lutheran church. The faculty of the Independent Theological Seminary, together with three bishops (Smemo, Indrebö and Skard) expressed strong disapproval of Schjelderup's heterodoxy, however. The remaining theologians also entered

the lists against him but employed language which gave the impression that they would like to see a relativization of the confessional obligation of the ministers of the church. One even wrote that statements such as Schjelderup had made would place no one outside a church grounded on the Lutheran confessions.

The legal counsel of the Ministry of Church and Education declared in the opinion he delivered that it was the place of the government to decide on such questions and the government was not obligated either to call upon the bishops for advice or to follow any advice they might offer. Furthermore, he stated, the government may if it chooses interpret the Bible as well as the confessions "in accordance with the spirit of the times," and may even make alterations in the confessions.

On February 19, 1954, it was then established, by a royal decree, that Bishop Schjelderup had not placed himself outside of the Lutheran confession and had not violated his ordination vow. The decree merely aggravated the unrest in the church. The leaders of most of the lay organizations of the church as well as the eight bishops declared that a royal decree had no right to equate heterodoxy and loyalty to the confessions, and that if that was the intention of the decree it could be regarded as null and void by the church.

Finally, in the fall of 1957, the annual (unofficial) congress of church leaders, both pastors and laymen, issued a statement declaring that the church was bound to the Bible and the Lutheran confessions and nothing else. This tie is not dissolved if one, or more, of the ministers of the church preaches heterodox doctrine, nor is it of course dissolved by royal decree.

The controversy has revealed that loyalty to the Bible and the confessions is still very much alive in the church, even though there may be factions in Norway which would like to see the ministers' confessional obligation relativized. In addition, a great number of people have been placed on their guard against all forms of caesaropapism.

The second issue has to do with the schools and has not yet been decided. A new education law has been proposed in which an old clause about religious instruction in the schools has been omitted. It is said the regulation is presupposed by the constitution and is therefore superfluous in the law. The

premise, as well as the conclusion, of this argument is disputed by church circles. Also omitted from the law is any reference to the church's supervision of religious instruction (which is regarded by the church as the post-baptismal instruction of its members) or to the old practice of beginning each school day with the singing of a psalm and/or prayer.

Protests have streamed in from all parts of the country, with the result that the officials will probably put the paragraph on religious instruction back into the law. Whether this compromise will satisfy the church remains to be seen. It has already been indicated that if the regulations guaranteeing the church's prerogative to conduct religious instruction in the schools pass out of existence, it will be necessary to establish independent church schools. Parents who bring their children to be baptized would then have to pledge themselves to send their children to these schools before the church would perform the baptism.

There is general agreement that confessionally oriented religious instruction in the public schools has been the strongest tie between the church and the state, and to break this tie would be a fatal step. What would then become of the old relation between the two no one knows.

ARTHUR BERG

## Germany

### "Die Sammlung"

"*Die Sammlung*"—"the gathering"—is a movement, not an organization. The word "movement" points to the fact that the *Sammlung* is still in process of development and is very cautious about making statements concerning itself, since in the history of his civilization man has had at least as much difficulty understanding himself, in the situation in which he finds himself, as he has had in understanding others.

\* Cf. the Bible text on the masthead of its news bulletins: "He who does not gather (*sammelt*) with me scatters" (Matt. 12:30). (Translator.)



There are no membership rolls, only lists (in constant alteration) of those who are invited to conferences. Expenses are ridiculously low since we want to be in a position to cease our activity as quickly as we took it up.

The *Sammlung* is not striving for a position of power in the church. It respects those in authority in the church. It attempts to move them to action and to negotiation. Its intention is to incite to clarification of questions and preparation of answers. All reports about negotiations which the *Sammlung* is supposed to have made are based on false information.

The *Sammlung's* area of work is the relation of the Roman Catholic to the Protestant church, but mainly the Lutheran church, and vice versa. It is distinguished from *Una Sancta* by the fact that it is a purely Protestant movement, even though there is continual contact with Roman Catholic friends.

We approach our work through conferences (which are usually held in Fürsteneck in Hesse), the sending out of circular letters (seven so far) and the dissemination of news pertaining to the subject. We have published one book, *Katholische Reformation*, which appeared in the Schwabenverlag.

Our work sprang from a realization that relatively few of the traditional conceptions and teachings regarding issues between Roman Catholics and Protestants actually accord with the facts. Among Protestants today much is taught that is "Catholic," among Roman Catholics much that is "Protestant"—the only difficulty being that this fact is not admitted as freely as it should be. But it appears an urgent necessity to say this publicly, so that discussion will begin.

We of the *Sammlung* look back with gratitude on the amount of attention which has been paid our work by both Protestants and Roman Catholics. There has been agreement expressed, and disagreement. That people agree with us is not so important as that they give serious attention to the questions at issue.

It is to be expected—since we allegedly try to efface differences in doctrine—that among Protestants we are often regarded as "half Catholic" and among Roman Catholics we are just as frequently regarded as much too Protestant. We could even show how certain Roman Catholic and Protestant spokesmen express the same reservations about us, even to the point of using some of the same language. The reverse is also

true: those favorably disposed to our work, whether from this side of the fence or the other, resemble one another remarkably. Is the explanation, perhaps, that strata very similar in formation run through both churches, in other words, that in the midst of the two churches a front is already in existence albeit not yet perceived?

Where does our work stand at present? The importance of the Russian Orthodox Church in the ecumenical movement is obviously increasing. For us of the *Sammlung* what is of importance is that the Catholic church of the East quite apparently has far fewer reservations than Orthodox circles have previously had about participation in the ecumenical movement. The *Sammlung* regards this fact as one of the major events of the history of the church in this century. We feel there is no church which can look upon it with indifference. To be "Catholic" obviously no longer constitutes an absolute hindrance to cooperation. We shall ask the Protestant churches, especially those of Germany, why they do not cooperate more with the Roman Catholic Church. We shall ask the two Catholic churches in what respect they are not merely *one* Catholic church.

This will give the work of the *Sammlung* a new aspect. We make no secret of our conviction that the chief interest of the Protestant church in Germany should be in the Roman Catholic Church, since it is to this church that our history binds us. We are also convinced that the structure of the World Council of Churches can indicate the right course insofar as it calls churches to work together in an organization and does not seek to "convert" any of its members, but not insofar as it fails to do justice to the importance of the question of truth.

HANS CHRISTIAN ASMUSSEN

## Japan

### World Convention on Christian Education

The fourteenth World Convention on Christian Education, held in Tokyo from August 6-13, is now history. But it is living history as 4,014 delegates return to their



64 countries with vivid memories of how faith in "Jesus Christ as the Way, the Truth, and the Life" surmounts color and country loyalties and prejudices. They return to the heart of Africa, the Middle East, the Americas or other parts of the world with Japanese kimono, camera, pearls, trinkets and a first hand experience of Japanese hospitality. This was the largest international gathering ever held in Japan and certainly the largest Christian meeting in this non-Christian country. A measure of its significance in the eyes of non-Christians was the fact that the prime minister of Japan, Nobusuke Kishi, appeared in person to deliver a message of welcome. Japan is not a Christian country, said Mr. Kishi, in that those professing Christianity constitute a rather small minority of its vast population. But, he went on to say, the fact is beyond dispute that Japanese Christians—humble followers as well as outstanding leaders of the faith—have made signal contributions to the social progress and spiritual uplift of the nation, wielding a powerful moral influence out of all proportions to their numbers through their exemplary conduct, their piety, their spirit of service and helpfulness.

### One of Many

The convention was only one part of a series of conferences and institutes held in Japan this last summer to take advantage of the presence of outstanding Christian leaders. Preceding the convention was the World Institute on Christian Education, held in Nishinomiya and lasting approximately two weeks, from July 19 to August 1. Director of the institute was a Japanese pastor, the Rev. Michio Kozaki, president of the National Christian Council of Japan. Dr. Paul H. Vieth of Yale Divinity School was the chairman of the plenary sessions. Professor Christian G. Baeta of Ghana, who was en route to Union Theological Seminary in New York where he will serve as visiting professor, spoke on "Christian Education Faces a World of Rapid and Bewildering Change." Bishop Enrico Sobpreña of the Philippines, chairman of the East Asia Christian Council (see p. 284, Ed.), pointed out in his address that salvation begins with believing and proclamation but that it must not stop there; it must permeate all that we do. Christian religious education should "enable an individual to live as a Christian

person in his community." Another major address, "Christian Education and the New Interest in Theology," was delivered by Sante U. Barbieri, Methodist bishop in Argentina and one of the presidents of the World Council of Churches.

Following the institute, a number of other meetings of great importance were held: Asia Conference on Mass Communication, August 2-6; Asian Youth Consultation Conference, August 2-6; the East Asia Christian Literature Conference, August 16-21, all in or near Tokyo, and the General Assembly of the World Council of Christian Education and Sunday School Association which met at Atami.

The World Council of Christian Education is an interdenominational organization which has as its purpose the "strengthening and extending [of] Christian education throughout the world." Its present name dates from 1948, but the organization itself goes back to 1907 when the World's Sunday School Association was formed in Rome. This organization—and the convention just held in Japan—go back in turn to the first World's Sunday School Convention in London in 1889, and, ultimately, to Robert Raikes and the beginning of the Sunday School movement in 1780. Today the WCCE is a world-wide federation of some 50 Sunday School associations, councils of Christian education and national Christian councils. The council's various secretaries consult frequently with its constituents, offering help in such areas as audio-visual aids, the preparation of curriculum materials, and children's and youth work. It also carries on study and research in cooperation with the World Council of Churches and the International Missionary Council, through a Joint Committee of Christian Education.

The last world convention of the council was held in Toronto in 1950. The present convention, the fourteenth, was preceded by months of committee meetings and preparation. As a result delegates were comfortably housed, plenary sessions, sectional meetings and discussion groups were adequately cared for in spacious meeting halls, and exhibits, book stores and information desks covered the campus of Aoyama Gakuin University which was the convention site in the midst of this crowded metropolis of eight and three quarter million people.

Every evening delegates met in regular plenary session at the great sports arena in



Sendagaya to hear the major addresses. During the mornings they met in sectional groups for the study of particular aspects of Christian education. The division groups studied the Christian education of children, youth, and adults; Christian education in the home; general Christian education; and the Christian responsibility of the layman. The first part of the morning delegates listened to addresses; they then met in smaller groups of from 15 to 30 where many pertinent problems in the education of Christians in this age were raised and answered by participants in a way that raised further fruitful questions. In the small groups Japanese and English interpreters were used.

The afternoons, with the exception of Saturday and Sunday, were given to the exhibition of audio-visual material and literature. The Sunday school rally with church school children from all over Japan gathered on Saturday afternoon to see and hear the overseas delegates.

### Children and the Bible

At the division sessions in the morning, one of the concerns was the difference between the Christian and the non-Christian home. Many delegates noted that in the Orient and Africa the husband exercises more authority than he does in the West. This, plus the fact that in some countries there is also bigamy, raises serious problems for Christians living in situations such as these. Many delegates were also deeply concerned over the training of children, who in the face of the rapid development of mass communications are becoming "secularized." They said it was necessary for Christian parents to give fuller attention to the care and training of their children, so as to prepare them to ward off social evils. In an address on "The Home and the Aims of Christian Education," Mr. Vivian C. Stafford of Australia stated that the home is not just another institution; in its religious life and activity it is the church at work.

Also touching on the problem of the Christian education of children was the address, in a session of Division I, by Dr. Paul H. Vieth on the problems of teaching the Bible to children. The words of the Bible can become meaningful only at the upper age levels, said Dr. Vieth, and even then many of the concepts of the Bible are incomprehensible. This does not mean that the gospel is not

for children. It does mean that it must be mediated to them through adults. The truth of the Bible, as distinguished from its words, is communicated to the young through the attitudes and actions of those who have responded to its message. This is non-verbal communication. Love, for example, which is of the essence of God's revelation, can be experienced long before the word is understood. Some of the great themes of the Bible, such as creation, covenant, sin, forgiveness, judgment, come early into the experience of children and can be used in bringing about awareness of God and encounter with him. Three approaches to the problem of teaching children the Bible which Dr. Vieth rejected were:

(a) assuming that the Bible has no place in the education of young children;

(b) selecting only those narratives which are assumed to be within children's understanding, but then often missing their true theological interpretation;

(c) forcing upon young children much Bible content which is beyond them.

### Political Threats to Education

Dr. Vieth was honored by St. Paul's University in Tokyo which bestowed honorary doctorates upon him and a number of other churchmen participating in the convention. One of the other recipients was Bishop Otto Dibelius of Berlin, who addressed one of the plenary sessions in the evening. Bishop Sante U. Barbieri introduced the bishop from Germany who spoke on the subject: "Totalitarian Youth Training—A Challenge to the Church." His message was in English and was translated into Japanese for the thousands of Japanese Christians and visitors present in the Sendagaya sports arena. In a totalitarian country, he said, the training of youth is considered the monopoly of the state and others are forbidden to train and mold the minds of the young. In view of this challenge we must rethink the aim and purpose of Christian education. "Man is the highest creation of a personal God and the purpose of Christian education must be to realize what man can be and may be in harmony with God's design." The hope Bishop Dibelius held out was that "God has furnished the church with abiding gifts. The historic church is an eternal church. No matter how the surroundings may change, the church must not become anxious. Victory

is in Christ.... With eyes open the church must realize that her first and foremost obligation is to put all her energy into education."

The new president of the council, Shot K. Mondol, Methodist bishop from India, pointed in his address to some of the problems Christians encounter with newly independent governments.

India, Pakistan, Ceylon, Burma and Indonesia that were colonies before are free today. We are thrilled by this. But political freedom is not the only kind of freedom. We need freedom from sin—freedom from self. The worst tyranny we suffer from is the chains of slavery we have forged for ourselves from within.... It is not necessary for me to tell you in detail the difficulty we face due to restrictions being placed in the way of teaching our Holy Scriptures in our Christian schools. Some of the newly independent governments, which call themselves "secular governments," are reluctant to permit the teaching of any kind of scriptures in public schools. Thus, a period in which Bible study was given every day—which meant so much to the spiritual life of the past generation—is gone. We are slowly developing a new generation of spiritual illiterates who do not understand the essentials of our Christian faith.

### After the Convention

One of the most impressive aspects of a gathering where there are thousands of

delegates from over 60 different countries is the variety—manifested, in this case, in the long and colorful procession on the opening night of the convention—and within the variety, the unity in Christ. As one delegate pointed out, "The point of this convention and its success certainly lay in the manner in which all realized, especially the Asians, the great living unity of the Christian faith throughout the world." For the church in Japan, which is a minority church, the convention was a significant event, made all the more so by the fact that the impact of the convention was not confined to the delegates (2791 of whom were from Japan) nor to the sessions. There were numerous visitors at the convention, foreign delegates spoke at 110 churches in and around the Tokyo area, and after the convention was over deputations traveled to 12 areas of Japan, seeking to bring the values of the convention to the local scene. The full impact of the convention, upon the Christians and the church in Japan as well as upon the non-Christians who were attracted to it or followed it in the press, will of course make itself felt only in the years to come.

MARY W. MEYNARDIE



## BOOK REVIEWS

### *Luther and the Lutheran Heritage*

LUTHER TODAY. *Martin Luther Lectures, Vol. 1.* By Roland Bainton, Warren A. Quanbeck, and E. Gordon Rupp. Decorah, Iowa: Luther College Press, 1957. 164 pp., \$ 2.75.

CHRISTIAN SOCIAL RESPONSIBILITY. *A Symposium in Three Volumes. Vol. 1: Existence Today; Vol. 2: The Lutheran Heritage; Vol. 3: Life in Community.* Philadelphia: Muhlenberg Press, 1957. Vol. 1: 166 pp., \$ 1.50; Vol. 2: 190 pp., \$ 1.75; Vol. 3: 227 pp., \$ 2.25. Price of whole set \$ 5.75.

It was certainly no accident that the third LWF assembly met in Minneapolis last year. The Lutheran churches are growing rapidly in the US; Lutheranism has there its third stronghold in the world next to Germany and Scandinavia. Europe has to realize that an original American Lutheran theology is gradually developing, the contributions of which have great significance not only for the American churches and society but for the European scene as well. That this is so is already well-known with regard to particular fields, for instance evangelism and stewardship. However, today theologians from the US participate also in Luther research and in the important task of making clear the significance of Luther's theology for modern culture. The books listed above are proof of this.

*Luther Today* is the first volume of a projected annual publication of lectures on the Reformer's theology to be delivered at Luther College in Decorah. This first volume of the series contains nine papers by three authors: Roland H. Bainton, Warren A. Quanbeck, and E. Gordon Rupp. Bainton's first two contributions are more popular than scholarly; the third is a report from the Aarhus conference in 1956 on Luther research. Rupp's papers, all of which deal with the subject "Luther and the Puritans," are also popular. The best contributions in this volume are by the only one of the three authors who is a Lutheran professor: Warren Quanbeck (professor at Luther Theological Seminary, St. Paul, Minn.). In his three papers he deals

with the young Luther's exegesis and with the mature Reformer's view of "The Authority and Power of the Word of God," three interesting presentations that Luther scholars writing in languages other than English should also take note of. A desideratum for future volumes is that references should be made either to the Weimar edition or to the Philadelphia edition of Luther's works (or, still better, to the new edition of Luther's works being published by Muhlenberg Press and Concordia Publishing House).

The three volumes on *Christian Social Responsibility* are almost all written by theologians serving the largest Lutheran body of the US, the United Lutheran Church in America. Published just before the Minneapolis Assembly last year as the fruits of a six-year group study, these books have a message to world Lutheranism. This becomes evident in the first volume, which deals with *Existence Today*: four papers analyze the transformation of Western society and the characteristic features of the present age. The sociologist Karl H. Hertz discusses industrialization, collectivism and other traits of modern civilization and culture (pp. 3-40). Whereas most statements may be transferred also to European environments and conditions of life, some thoughts seem to be true only of present-day America, e.g. the significance that Hertz ascribes to pastoral theology (p. 37 f.). Some statements by Charles W. Kegley, who writes on "The Mind of Western Civilization" (pp. 41-80), also have reference to a particular American pattern, e.g. when he states that according to most people nowadays "religion, like art, or music, is the nice activity and expression of human nature" (p. 62). The two concluding chapters, "Personal Life in an Age of Anxiety" (pp. 81-114, by Franklin Sherman, instructor in the School of Religion at the State University of Iowa), and "False Hopes and the Gospel" (pp. 115-155, by the well-known Philadelphia professor Martin J. Heineken), are on the whole good contributions to the analysis of our age.

The material presented in the second volume is of less interest as it now stands. Four authors (Jerald C. Brauer, Dean of the Federated Theological Faculty of the University of Chicago; Theodore G. Tappert, Lutheran Theological Seminary, Philadelphia; E. Theodore Bachmann, Pacific Lutheran Seminary,



Berkeley, Cal.; and Howard Hong, St. Olaf College, Northfield, Minn.) trace the principal stages of theological development since Luther. It appears to the reviewer that these are good treatments but nothing more than what can be found in several earlier textbooks on church history or the history of dogma.

The most significant of the three volumes is certainly the third, which deals with *Life in Community*. It has as its purpose nothing less than to outline the entire field of Christian ethics. Joseph Sittler, formerly professor at Chicago Lutheran Theological Seminary and now at the Federated Theological Faculty in Chicago, begins with an important paper on "The Structure of Christian Ethics" (pp. 3-39). The studies that follow deal with "Christian Faith and Culture" (pp. 40-75, by William H. Lazareth, instructor in systematic theology at Lutheran Theological Seminary in Philadelphia), economic life (pp. 76-112, by Rufus Cornelsen, Associate Director of Social Action of the Board of Social Missions of the ULCA), the political order (pp. 113-147, by Professor T. A. Kantonen of Hamma Divinity School), and family life (pp. 148-185, by Harold Haas, Executive Secretary of the Board of Social Missions of the ULCA). Finally the role of "the Church as community and mission" is commented upon (pp. 186-217) by Harold C. Letts, Director for Social Action of the Board of Social Missions of the ULCA and the editor of the three volumes.

The authors of this volume seem to have made an attempt to find an approach upon which they could all agree. Though they have not been quite successful, this third volume must be considered a very important contribution, on the whole, to contemporary reinterpretation of the Christian ethic. It seems a pity that the third volume is not the first, i.e., the basis for the others. *Existence Today* should be confronted with the theses posited in this third volume. Similarly, the second volume outlining *The Lutheran Heritage* would have been of much greater interest if the thought and theology of earlier generations, and the post-Reformation events, had been discussed in the light of Luther research and contemporary New Testament theology. For the theses of the third volume, at least some of them, imply a critical evaluation of the Lutheran heritage.

The third volume, however, should be carefully studied and commented upon as a very interesting attempt to make clear the first principles of the Christian ethic and

their proper application in contemporary discussion of ethics.

Joseph Sittler's contribution to that discussion is an especially good and challenging one. His general thesis is that Christian ethics are christological, and that this fact has not been properly observed in the churches. "If one consults the works on Christian ethics which are largely influential in this decade, one discovers that the reconstruction of the biblical portrait of Christ which has been so powerful a feature of twentieth-century Protestant thought has simply not reached out and inwardly controlled our understanding of ethics" (p. 12). It is not sufficient, Sittler emphasizes, to speak of love as the Christian way of life. For the Christian life must mean, as Paul teaches us, "the actual invasion of the total personality by the Christ-life" (p. 14). Love is not the first principle of Christian ethics. Certainly we can say, however, that the teachings of Jesus are "the paradigms of love" (p. 17). This love has its very root, Sittler says, in "the entire God-man relationship." The Christian message is the good news about God's "loving will-to-restoration." Christian ethics mean, therefore, to live "in Christ." In the New Testament the Christian life is "understood as a reenactment from below on the part of men of the shape of the revelatory drama of God's holy will in Jesus Christ" (p. 8 f.). The Christian way of life is, so to speak, the response, in faith, to God's acting on man's behalf in Christ. "The gospel as redemptive event on the field of history makes the configurations of historical events the matrix of this gospel's working. The thrust of the redemptive action of God is into the structures of mankind, society, the family, economic orders" (p. 24). This christological ethic cannot simply be related to the Old Testament law. "The will of God... cannot now be identified with the Ten Commandments" (p. 27). Whereas "Christian ethics is the actualization of justification" (p. 29), "the Ten Commandments as the law of God are a verbalization of the given structures of creation," "an accurate transcript of facts" (p. 27).

The reviewer can fully agree so far. However, the weakness of Sittler's paper is that he does not pay much further attention to the relationships between the gospel-centered ethic and these so-called "structures of creation." This means that he does not clarify the significance of the law, either in its so-called "civil" or in its properly "theolog-



ical" use. Therefore he leaves the door ajar for misunderstanding.

Examples indicating the use of quite another approach, in spite of the fact that the authors met regularly to discuss the volume, are evident in Rufus Cornelsen's paper. For in spite of the preface of the book which speaks of "a very substantial measure of agreement," Cornelsen's contribution seems to be bound up with quite another methodology, i.e. speculation about what can properly be said to belong to the structure of creation. Cornelsen speaks of "the creative uniqueness of the individual" which should not be suppressed (p. 105). He tells us that "the right to productive power is given to all men by the Creator" (p. 107). He even speaks of "the divinely ordained right of a self-determining and responsible role in the productive life of the community" (p. 105). Applying these principles, which have nothing to do with Sittler's splendid outline of the Christian ethic, Cornelsen arrives at the remarkable conclusion that Christian ethics mean, among other things, that labor unions should control the economic power, at least to a certain degree, and that they ought to be given the possibility of gradually buying into business corporations. Cornelsen's paper is thus very weak in the sense that certain principles, which in themselves are not at all self-evident, are introduced as premises. The final result is a number of firm conclusions which reflect more the highly respectable social and political views of the author than clear teaching of Christian ethics. The procedure is certainly quite a normal one in writing. But to claim that the results of such a method of argumentation necessarily reflect the Christian ethic is, it seems to the reviewer, pure nonsense. How does Cornelsen account for his presuppositions? How does he know that his statements really reflect the divine structure of creation?

It is astonishing that Cornelsen's theses have been accepted by the group of theologians without critical comment. For some of the other papers—those by Lazareth and Kantonen—criticize older German theories of "orders of creation" (*Schöpfungsordnungen*). It should also be noted that Harald Haas' paper—in many ways an outstanding presentation of "Christian Faith and Family Life"—deals very cautiously with marriage and family as a basic structure of life. Haas says that "by virtue of creation man and woman are *fundamentally* different and that this difference must be allowed to find

its expression in [the] role" each assumes (p. 162). But he does not take the step that seems to be a real temptation for many modern ethicists: he does not tell men and women what they have to do. In brief, he avoids the speculation of which Cornelsen is guilty.

Lazareth's and Kantonen's papers are, generally speaking, solid presentations of old Lutheran views. The title of Lazareth's paper points perhaps in a wrong direction. What he really gives us is a presentation of the Lutheran doctrine of vocation. This means that he stresses the significance of God's law more than Sittler does. This does not necessarily imply disagreement. But Lazareth makes quite a new start, at least in one sense, when he speaks of "the Christian as a law-motivated sinner" and as "a law-abiding citizen" (pp. 50 ff., 54 ff.). In addition to generally accepted Lutheran views Lazareth sets forth a theory of the Christian's prophetic judgment on human society (p. 69 ff.) which has significance also within the framework of Christian ethics. It would be interesting if Lazareth were to attempt to elaborate this idea further, discussing what criteria can be found for determining whether such judgments are legitimate or false. What about prophetic preaching or teaching of certain positions as the true Christian witness to the world? The last chapter of the third volume, Harold Letts' paper on the church, treats the prophetic function of the church in society but does not present any theses of particular theological interest.

GUNNAR HILLERDAL

LUTHER-JAHRBUCH 1957. *Jahrbuch der Luther-Gesellschaft*. Edited by Franz Lau. Berlin: Lutherisches Verlagshaus, 1957. 163 pp., DM 11.80.

A LUTHERAN HANDBOOK. By Amos John Traver. Philadelphia: Muhlenberg Press, revised edition, 1957. 104 pp., paper bound \$1.00, cloth \$1.50.

THEOLOGIE UND PHILOSOPHIE BEI LUTHER UND IN DER OCCAMISTISCHEN TRADITION. *Luthers Stellung zur Theorie von der doppelten Wahrheit*. By Bengt Hägglund. Lund: C. W. K. Gleerup, 1955. (Lunds Universitets Arsskrift, N. F. Avd. 1, Bd. 51, Nr. 4.) 108 pp.



**DAS LUTHERWORT ZUM PSALTER.** *Eine Auswahl aus Martin Luthers Psalmenauslegung.* Edited by T. Brandt. Bad Salzungen: MBK-Verlag, 3rd expanded edition, 1956. 315 pp., DM 7.80.

**MARTIN LUTHER, AUSGEWÄHLTE WERKE. Bd. IV: Der Kampf gegen Schwärm- und Rottengeister.** Edited by H. H. Borchardt and Georg Merz. Munich: Christian Kaiser Verlag, 3rd edition, 1957. 432 pp.

**MARTIN LUTHER PREDIGTEN.** Edited by Friedrich Gogarten. Düsseldorf/Cologne: Eugen Diederichs Verlag, 1957. 219 pp.

In 1957 the *Luther-Gesellschaft* again published its yearbook, the 24th since 1919 but the first since 1941—the sixteen-year interval being due to the situation during and after the war in Germany. The 1957 edition contains five articles, several book reviews, a select Luther bibliography for the years 1940-1953, and a very full bibliography for the year 1954.

In the first contribution Ragnar Bring of Lund presents the ecumenical aspects of Luther's doctrine of law and gospel, showing that this doctrine is the most valuable contribution Lutheranism can make to the ecumenical world.

In an article on Luther's doctrine of the two kingdoms, Paul Althaus refutes the charges made against the doctrine in theological discussion in recent decades. Althaus brings in a host of new and valuable insights, which invest the doctrine with a greater dynamic than it had in Althaus' earlier theology and impart to it shades of meaning differing somewhat from his earlier views.

In "Der unjuristische Luther" H. Liermann of Erlangen, proceeding from K. Köhler's classic treatise *Luther und die Juristen* (1873) and J. Heckel's famous study of Luther, *Lex charitatis* (1953), discusses their apparently totally incompatible conceptions of Luther's attitude to law and legal science. By nature Luther was the very opposite of a cool and shrewd lawyer. His polemic against Roman canon law, for example, is of course understandable also in view of his basic theological position, which was oriented more toward a dynamic than a juridical concept of God. Thus, although, as Köhler maintains, Luther was in a certain respect antijuridical, one is justified in saying with Heckel that Luther produced—even if unwittingly—"a boldly conceived juridical system."

In the fourth article H. O. Burger of Erlangen discusses "Luther as an Event in the History of Literature" and in the last essay M. Schmidt of Berlin writes on the relation between Luther and Spener on the occasion of the 250th anniversary of Spener's death. From the standpoint of systematic theology Luther was undoubtedly superior to Spener, but on the other hand Spener expressed something the Reformer was unable to express. Spener's approach especially to the doctrine of rebirth expresses "the eschatological and teleological character of Christian existence" and perhaps also "the inexplicable nature of its origin." This is an attempt to define Christianity and the church from the anthropological point of view without surrendering the idea of the universal activity of God. According to Schmidt this is not found in Luther. In our opinion this thesis is more than questionable. It does not take into consideration Luther's understanding of temptation [*Anfechtung*] as the point at which man struggles for his redemption, nor the fact that Luther's doctrine of the two kingdoms is filled with eschatological expectation and that Luther's doctrine of justification seeks to preserve precisely the "inexplicable nature" of faith.

In the book review section the following Luther studies have been judged worthy of lengthy review: *Luther als Ausleger der Synoptiker*, by Walther von Loewenich (1954); *Spiritus Creator*, by Regin Prenter (German translation, 1954); and *Die Theologie des Gottesdienstes bei Luther*, by Vilmos Vajta (2nd edition, 1954).

The first edition of the *Lutheran Handbook* was published in 1936; after being published in a revised edition in 1949 it now appears in a new form. The author has to a certain extent made use of the Luther literature in English published in the last decade. The book is intended to give "brief, non-technical answers to questions about the history and life of the Lutheran church." It is written primarily for use in the United States, but for the non-American it is also without a doubt a good introduction to the way in which the Lutheran church in America sees itself and its tasks. Ten chapters give very popular and on the whole instructive information on the Reformation, on the bringing of the Lutheran church from Europe to America and the present state of the Lutheran church in the United States, the significance of the church year, the development of the



worship service, the Lutheran doctrines of justification and the means of grace, etc. For a European reader the section of the book dealing with the singular American phenomenon of stewardship is of particular interest. With all due respect to stewardship and without wanting in any way to deny its legitimacy, one cannot help asking what the theological connection is between Luther and this specifically American concept of Christian service. For Luther service to one's *fellowmen* outside the church in the civil and social spheres was the important thing whereas here service is defined by the need of the *church* for the time, money and help of the laity. Is it not time for American Lutheran theology, which has grown so in stature in recent years, to concentrate on answering this question?

A rather meager bibliography for the various chapters is appended. As a popular introduction it undoubtedly fulfills its purpose and can be recommended to pastors and lay people for study, not least for the sake of the pages dealing with the relatively open attitude of the Lutheran church in the United States toward ecumenical cooperation.

The study by BENGT HÄGGLUND, professor at Lund, is a valuable contribution not only to the understanding of the relation between philosophy and theology in Luther but also of Luther's connection with Occamism.

The book has four chapters. The first contains basic considerations on the problem of theology and philosophy. The author shows that the substance of the problem is not the same today as it was in Luther's time. Today "it is presupposed as a matter of course that theology as such is scholarly work with scholarly claims and that it can be integrated into a universal scheme of knowledge." In Luther's time, however, the antithesis between philosophy and theology consisted rather in what is customarily described today as the antithesis between "faith and knowledge." In order to evaluate this question properly in Luther, it is first necessary to have some acquaintance with Occamism.

In the second chapter Luther's and Occamism's respective concepts of knowledge are first set down and then compared. When Luther says that the gulf between philosophy and theology rests not only on a distinction between two areas of scholarship but also on the antithesis between two enemies, he is influenced by the Occamistic conception of scholarship which traces the dissimilarity between the two disciplines to the fact that the

two have different objects. On the other hand Luther endeavors to keep his concept of reality intact. He does this in two ways: by accepting a general, philosophical knowledge of God and by regarding philosophy as the handmaid of theology. In this way the contrast with Occamism emerges: for Luther the concept of faith is the point of reference, for Occamism it is epistemology.

The third chapter presents the concept of faith in Luther and Occamism. As Luther defines the relation between faith and reason, reason should keep to its own sphere, where it can accomplish much good; but in the sphere of faith reason should function only as a humble handmaid and not attempt to dominate faith. In Occamism, on the other hand, faith is itself an intellectual category. Faith rests on rational arguments. Hägglund here takes issue with those people who have sought in Occamism a definitive gulf between reason and faith. Of great value in this chapter is Hägglund's examination of Luther's understanding of the *sacrificium intellectus*.

In the fourth and final chapter the doctrine of the two truths is dealt with. Hägglund shows that Luther never held this doctrine. Luther rejects philosophy only insofar as it puts forward the false claim that it gives a total description of existence. Then it becomes the enemy of faith. Reason which is humbly open to faith does not stand in antithesis to faith but is the prerequisite and servant of faith.

Whether Hägglund's understanding of Occamism is correct, I do not venture to say. (In his review of Hägglund in *Dansk teologisk tidsskrift*, 1956, Leif Grane subjected Hägglund's interpretation of Occamism to sharp criticism.) On the other hand, his interpretation of Luther seems to me to be on the whole correct. Hägglund's study, however, is by no means the last word on this subject. (Bernhard Lohse has recently given us a cogent and considerably more profound treatment of the relation between faith and reason in Luther in his excellent study *Ratio et Fides* [Göttingen: Vandenhoeck und Ruprecht, 1958], to be reviewed shortly in this journal.) Unfortunately he bases his arguments almost exclusively on Luther's statements in the *Disputations*. These, after all, in addition to being generally regarded as particularly questionable sources, do not provide one with the full context of Luther's overall view of the subject. If Hägglund had taken the trouble to go through other impor-



tant writings of Luther as well, for example his lectures on the Psalms and Romans, certain other important factors would also have come into the picture. The unity which Luther sees, despite all, between philosophy and theology cannot simply be explained by pointing out that he regards them as belonging to different spheres in which either faith or reason predominates. With this approach reason is then all too easily regarded—in a manner foreign to Luther—as a faculty at man's disposal and not as a gift which God constantly bestows anew on all men and for which He is to be honored. In a philosophical way of thinking which does not reckon with God as the creator still active today, man and his faculties become autonomous alongside God. But in theology reason cannot be thought of as a sort of faculty which enables man to do something alongside God and independently of him. Luther repudiates philosophy and reason as expressions of the autonomy of man, but he affirms both of them as God's gift which is constantly bestowed on man as a creature of God, a gift which, properly used, serves God, but when abused becomes an enemy of faith.

Luther was not really a systematic theologian in the modern sense of the term. He was an exegete. The major part of his work consists of expositions of books of the Bible, the Old Testament to a greater extent than the New. Here his expositions of the Psalms occupy a special place. Unfortunately few outside a small circle of Luther specialists have any acquaintance with them. This is partly due to the fact that most of them are available only in the Latin original. For this reason translations of this particular category of Luther's writings are especially needed.

Luther's overall viewpoint is closely connected with his deep penetration into the concept of creation and the messianic expectation of the old covenant. In the Psalter Luther discovered the questions of his own restless and seeking heart. There Luther's heart beats more audibly than elsewhere, there the individual threads of his fundamental viewpoint are knit together. Anyone who wants to understand Luther and learn from him must therefore be ready to listen to his voice, especially when he is interpreting the Psalms.

The selection by THEODOR BRANDT here under review is intended to facilitate such listening. It is a new edition of the collection which first appeared in 1930. Brandt, who is again the editor this time, has happily supple-

mented the first two editions by the inclusion of new texts. A book of this kind cannot be reviewed in the usual sense of the term. It is warmly commended for study. It has much to offer the reader: insight into Luther's world of ideas, but also edification of the soul, for through the voice of Luther the very living word of God is transmitted also to the reader of today. An additional merit of the book is a subject index at the end which helps the reader to find quickly an interpretation of a particular question.

The fourth volume of the well-known Munich edition of selected works of Luther contains the most important of Luther's polemical writings "against enthusiasts and seditious spirits." The first edition of H. H. Borchardt's Munich edition (1911-1925) was interested predominantly in the historical-cultural significance of Luther. It tried to show Luther as the great cultural and national hero. The second edition reveals the typical new conception of Luther which made itself felt after the first world war. Now it was Luther the theologian and exegete whom people wanted to become acquainted with. This new understanding of Luther is even more evident in the third edition, which is now appearing. Thus the writing "Eine Unterrichtung, wie sich die Christen in Mosen sollen schicken" has been transferred from the sixth volume of the second edition to this fourth volume. Completely new additions are "Wider die Antinomer," "Von dem fremden Glauben und seiner Macht," and "Kurzes Bekenntnis vom heiligen Sakrament." Thus the volume is now larger as well as more representative of that side of Luther's work indicated by the title of this volume, "Against Enthusiasts and Seditious Spirits."

The contents are grouped under three main headings: "Against Rebellion," "Law and Gospel," and "The Holy Sacrament." At the end of the volume there is an introduction and explanation of the various writings running to more than a hundred pages. Georg Merz is responsible for the major part of this section, and Wilfried Joest has written the excellent and very long introduction to the section "Law and Gospel."

The margin of the text contains references to the corresponding passages in the second edition and to the same passages in the Weimar edition. This makes this edition of Luther usable as a textbook not only for lay people but also for Luther scholars. In this connection, incidentally,



we might refer to the new *Hilfsbuch zum Lutherstudium* by Kurt Aland, which contains among other things a key to the Munich edition. The person who has no access to the Weimar edition can now make much fuller use of the Luther literature which cites only the Weimar edition.

The format of this edition, as of the earlier ones, is exemplary, and in its present form this volume represents something of the best that we have in Luther editions.

In its series of pocket editions of texts of general cultural value Eugen Diederichs Verlag has now published a collection of Luther's sermons. The selection has been compiled from the *Kirchenpostille* of 1522 (WA 10 I, 1) and the *Fastenpostille* of 1525 (WA 17 II). FRIEDRICH GOGARTEN, professor emeritus of systematic theology at Göttingen, who is known for his "existentialist" interpretation of Luther, has undertaken the selection and has provided the book with an introduction. Gogarten has endeavored to modernize Luther's German without destroying its peculiar tone and rhythm. In the introduction he draws a picture of Luther's theological thought, which he says circles incessantly "around the question which is expressed by the two concepts faith and works" (p. 1). Luther, he says, of course did not regard the question of faith and works as an abstract academic problem. For him it was a question which concerns "the basic or essential potentialities of man," i.e., human accomplishment and creative activity on the one hand and passive [or "suffering," *leidend*] acceptance on the other. Luther, says Gogarten, does not understand "suffering" [*Leiden*] in this context solely in the traditional sense, but also in the sense of "'liking' something or someone" ["*mag leiden' etwas oder jemanden*"]. Gogarten shows the double meaning which the concepts "faith" and "works" have in Luther. Faith, like works, can be understood as a human achievement. On the other hand, not only faith but also works can be understood as something man receives from God. Only when through faith in God man is made free before God from false religion's demand for works, is he made free for the receptive attitude in which he can do good works without any ulterior motives. Service then no longer has man's own perfection as its end, but the wellbeing of one's neighbor. Proper faith and proper works make man one with the true man, Jesus Christ. In faith he ascends to heaven and in works he descends to his

neighbor. In the first, Christ's divine nature and his resurrection victory are realized in the Christian, in the second Christ's human nature and the cross.

That which frees man for faith and works is the preached word. It liberates him from selfish striving and makes him ready to suffer for Christ's sake. Faith and suffering are thus seen by Gogarten as belonging together. Faith and suffering are the exodus from the Egyptian captivity of false works and the entry into the promised land, the "Hörreich" of accepting, where God alone is honored and where works have been "secularized," i.e., freed from false religion's false goals.

Gogarten's preface is an excellent introduction not only to Luther's theology but also to Gogarten's interpretation of Luther. Gogarten has recently come under criticism from Regin Prenter, among others, who has pointed out the weakness in Gogarten's conception of law. Apart from the correctness of this criticism, one cannot get away from the fact that given his own starting points Gogarten has been able to relate in a fairly convincing manner the *theologia crucis* of the young Luther and his later theology of the word.

DAVID LÖFGREN

LUTHER-JAHRBUCH 1958. *Jahrbuch der Luther-Gesellschaft*. Edited by Franz Lau. Berlin: Lutherisches Verlagshaus, 1958. 213 pp.

The second *Luther-Jahrbuch* to appear after the war is dedicated to the first president of the *Luther-Gesellschaft*, Paul Althaus, in honor of his 70th birthday. Once again it constitutes the central forum for German study of Luther's theology as well as of his person and his bearing on the history of the Reformation period and on modern times.

Heinrich Bornkamm starts off the series of essays with an excellent summary of the most important phases, objects and results of the controversy between Erasmus and Luther.

The Old Testament scholar F. Hesse pursues Luther's various expositions of the "christocratic" Psalm 2 and their significance for the doctrine of the two kingdoms, a study which is at the same time a contribution to the question of Luther and modern exegesis.

Under the title "On Luther's Doctrine of the Working of the Spirit" H. Gerdes presents a lengthy critical review of Regin Prenter's

*Spiritus Creator*. Especially in Prenter's consistent elimination of any psychological effect of the bestowal of the Spirit, i.e., in his elimination of the kindling of a "real piety" in the consoled conscience, Gerdes sees a fundamental misunderstanding of Luther; in conclusion he gives some important reflections on the significance and method of Luther research today.

K. Tüchel seeks to give a coherent picture of the basic traits of "Luther's Conception of the Ministry." The "center" of the dual character of Luther's view of the basis of the ministry, namely, that it is on the one hand ordered by the congregation and on the other hand instituted by Christ, is to be found, he says, in the *simul justus et peccator* of the universal priesthood.

The contribution by J. H. Baxter (unfortunately in a translation which is only moderately good), on "Luther's Influence in Scotland in the 16th Century," gives an interesting description of the predominant influence of Wittenberg and Marburg in the first twenty years of the Reformation in the country which later became the "model" of Calvinism.

Franz Lau's article on "Conditional Baptism and the Question of its Legal Position in the Lutheran Church," which is an exemplary piece of dogmatic-historical and systematic work, shows that recent attempts to reintroduce conditional baptism (i.e. in cases where it is not known whether a child has been baptised or not) are unnecessary. The article is at the same time a study of Luther's teaching on baptism.

A fine iconographical treatment, by Oskar Thulin, of Lucas Cranach the Younger's picture of the vineyard is followed by an article by W. Maurer "On the Composition of Melancthon's *Loci* of 1521. A Contribution to the Question of Melancthon and Luther." He shows admirably how the construction and the content of the *Loci* were influenced by the contrasting structural patterns of Peter Lombard's *Sentences* and the Epistle to the Romans, and also fairly strongly by Melancthon's direct encounter with works of Luther written at the same time; hence the first version of the *Loci* is somewhat uneven [*Umbrüche*].

The review section has reviews of twelve books by reputable scholars. The Luther bibliography (1955) at the end of the book has long been indispensable for every Luther scholar on account of its scope and its growing

completeness. The 25th *Luther-Jahrbuch* definitely justifies the courageous new beginning made in 1957.

MARTIN SCHLOEMANN

## *The Unity and Structure of the Church*

ONE BODY IN CHRIST. *A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul.* By Ernest Best. London: S.P.C.K., 1955. xii and 250 pp., 25s.

THE EARLY CHURCH AND THE COMING GREAT CHURCH. By John Knox. Nashville: Abingdon Press, 1956. 160 pp., \$2.50.

CREDO ECCLESIAM: *Von der Kirche heute.* By the Evangelische Michaelisbruderschaft. Kassel: Johannes Stauda-Verlag, 1955. 75 pp.

Of the numerous studies on the church in the present day, these three from England, the United States and Germany deserve special mention. What they have to say, each in its own way, on the unity and the structure of the church, is worthy of our full attention.

The study by ERNEST BEST, a Presbyterian minister, offers more than the title *One Body in Christ* would lead one to suspect, namely, an examination of the entire ecclesiology of the apostle Paul. The author approaches the subject through word analysis and lexicography, drawing upon the pertinent literature in English but discussing as well that from the Continent, and particularly Germany. With oneness in Christ as his leitmotif, Best carefully works out the connections between Christ and his church on the basis of the abundant evidence in the Pauline epistles. We shall give here a condensed survey of his findings.

(1) Adam and Christ are to be characterized less as "heads" of the human race than as "fountains." They "pour forth" sin or righteousness into the whole of mankind (cf. p. 42).

(2) Being "in Christ" must be understood "locally" and has soteriological significance (p. 8). To be sure, it has no independent



significance, but is rooted in the *syn Christo* and is mediated through baptism *eis Christon*.

(3) Being "with Christ" is realized in the most intimate fellowship with the crucified and risen Christ and only through this fellowship is there fellowship with the exalted Lord who is the Spirit (p. 62 f.).

(4) *Eis Christon* also has "local" flavor (p. 67).

(5) The fact that the believers are "members of Christ" makes clear on the one hand the identity of Christ and the church (1 Cor. 12:12) and, on the other, the disparity between Christ and the church (1 Cor. 12:27). The identity and the disparity cannot logically be reconciled; both are only essential marks of fellowship, i.e. here of union with Christ.

(6) The body of Christ. (a) In the *earlier Pauline epistles*. The origin of the conception of the church as the body of Christ is explained in a variety of ways. Best discusses at length, and rejects, interpretations drawn from Stoicism (W. L. Knox), from Gnosticism (Käsemann and Bultmann), from the ancient cult-meal (Rawlinson), from Rabbinic speculation about Adam (Davies), from apocalyptic (A. Schweitzer), from the idea that the church is the bride of Christ (Chavasse), and from the formula *en Christo* (Percy). "The phrase, the Body of Christ, has... its basis, if not its verbal origin, in the conception of the corporate or inclusive personality of the Redeemer, and it refers primarily to the relationship of believers to Christ and only secondarily to their mutual relationship" (p. 110).

(b) In *Colossians* and even more in (c) *Ephesians* the conception of the *soma Christou* is (in opposition to Schlier) merely developed further; only three new features emerge: growth of the body, Christ as overlord of the cosmos, which includes the church, and Christ as head of the church (p. 157, note 1). Similarly, "the Church does not include 'all things,' but only redeemed humanity. But the Church is used (probably in a passive way) to make known God's redemption to 'all things' (Eph. 3:10) so that all may be brought to a Head in Christ (Eph. 1:10)" (p. 148). Also of importance is the repeated assertion that the church as the body of Christ does not look upon itself as a secular entity: "The metaphor [i.e. *soma Christou*] looks inward and not outward" (p. 113). "Thus in calling them members of the Body Paul seeks to teach their relationship and

duties, not to the world, but to one another" (p. 113).

(7) The church as "the Building in Christ"; under this heading the author examines the phrases *oikodome*, *oikia*, *themelios*, *akrogoniaios* and *naos*.

(8) The Bride of Christ. Ephesians 5: 22-33, in which the idea of the bride of Christ is "combined with the Head-Body metaphor" (p. 172) is particularly instructive here. "The Church is a person in her own right—a Bride; yet she is also part of a fuller and more comprehensive person; she is one person with Christ. In the same way the Head appears as overlord and yet as part of the whole" (p. 182 f.).

In all these Pauline concepts Best sees "metaphors" which give expression always to the same basic understanding of the fellowship of Christ and the church. This fellowship is interpreted throughout as a corporate and/or inclusive personality. This is the Augustinian idea of Christ as the *persona ecclesiae*, which does not do away with the personalities of the members (or of the head), but brings them together to a spiritual fellowship in Christ (cf. also p. 186, note 2). In one of the appendices (p. 203 ff.) Best makes it clear that Paul was familiar with such ideas of corporate personality from the Old Testament and Judaism and that they appear for example in 1 Cor. 15:29; 7:14-16, and Rom. 5:12 ff.

It is not necessary to add anything by way of appreciation of this valuable work; let the brief summary of it offered above express our modest thanks. Yet we cannot help but mention that Best sometimes loses his impartial attitude to the texts by introducing concepts from Reformed dogmatics, which complicates rather clarifies his findings. The explanation of Paul's idea of the eucharist with the aid of the distinction between *res* and *signum* produces an artificial effect and is not convincing (cf. p. 106). In his interpretation of the Pauline texts on baptism this theory breaks down even more obviously (cf. p. 73). This leads to the decisive question which must be asked in regard to the book as a whole. Best contradicts himself: in speaking of the Pauline "metaphors" applied to the interpretation of the church he says that they are, to be sure, intended realistically (pp. 113, 155), but also that they must not be understood realistically, but "only" metaphorically and analogically (pp. 112, 182). Why doesn't he stick to his own correct interpretation of



Paul's mode of thought, instead of being led astray by "modern" rationalistic concepts?

The study by JOHN KNOX, professor of New Testament at Union Theological Seminary in New York, which also examines the problem of the unity of the church on the basis of the New Testament, is in quite a different vein. Its underlying theme is not merely the unity, but the unity and the structure of the church; to be more exact: the form and structure of "the united church for which we strive and wait" as seen on the basis of its two fundamental prerequisites, primitive Christianity and the *ecclesia catholica* of the second century. This gives rise to a book which transcends the bounds of New Testament studies and represents a noteworthy contribution to what might be called "ecumenical scholarship."

Knox distinguishes between the church as "church"—which has been more or less divided and split since the primitive Christian era—and the church as "community," which has always been one (cf. e.g. p. 52). This historical community has existed—albeit concealed—from the very beginning; it should now strive, like the "ecumenical movement" of the second century (see e.g. p. 84), to attain structural unity as a "church." The result will be a wholly apostolic and wholly catholic church, a gift of the same Spirit of Christ which called primitive Christianity into being and caused the ancient church to develop from it. The "coming great church" has (1) two principal norms from primitive Christianity, and (2) three catholic norms which are derived from the first two.

(1) The Christianity of all times is based solely on the "event," i.e. on the saving acts of God in Jesus Christ. This event became the source and norm of primitive Christianity in two ways: (a) it lived on the memory of the event, particularly in the sacrament of the body and blood of Christ (p. 54); (b) but the same event must also be taken to mean the life of primitive Christianity, engendered by the Spirit, understood in terms of the sharing of the "memory of the event," of love and of faith. Although Knox presents the "common faith" as the third primitive Christian norm (Chapter III), he regards it in fact only as a fruit of the "event" and of the life of fellowship in the Spirit (cf. pp. 68 f., 74 and 82).

(2) Out of primitive Christianity grew the *ecclesia catholica*, the church (a) of the canonical New Testament, (b) of the Apostles'

Creed and (c) of the monarchical episcopacy. On (a): With respect to the formation of the canon Knox regards the Epistle to the Ephesians—with its emphasis on the unity of the church—as of special significance in binding together the Pauline corpus (pp. 104-109). The extremely difficult theological problem of the authority of the canon is stated very precisely: "The more insistent we are upon the sole normativeness of the New Testament, the more vigorously are we affirming the normativeness of certain decisions of the early Catholic church, and thus we deny our position in seeking to affirm it" (p. 140). (b) "The creed, like the canon, cannot be traced earlier than the middle of the second century, but the promise of it, and the essential substance of it, can be clearly discerned in the first" (p. 119). (c) "The episcopate is the historically developed means and symbol of the unity and continuity of the church. It did in fact arise in response to an effort to affirm this unity and continuity" (p. 150). Knox sees the structure of the unity of the coming great church prefigured in the Church of South India (p. 142 f.). It is not without its effect when Knox, who was born and reared as a "Protestant," finally confesses: "I for one have no hesitancy in ascribing the same status to episcopacy as to canon and creed, whatever that status should be called. Less than this, I am ready to agree, the Catholic could hardly accept; more than this, I venture to say, he should not ask" (p. 152). It is here that the key might be found to the critical evaluation of this contribution to ecumenical discussion.

Like Knox's book, the proclamation of the Evangelische Michaelisbruderschaft, *Credo Ecclesiam*, has as its central theme the structure of the church in relation to the problem of unity. This work too is concerned essentially with the proper episcopal ordering of the church. The two statements on the problem of apostolic succession, which comprise more than half of this small volume, make this clear. While Professor H.-D. Wendland (Münster) deals only briefly with "Succession in the New Testament" (pp. 37-44), Hans Dombois, Arthur Graf and Helmut Hochstetter have a lengthy study on "The Problem of Apostolic Succession and the Protestant Churches" (pp. 45-75). In a manner which is new and perturbing for the whole of Protestantism, the essay attempts to demonstrate, primarily on the basis of fundamental statements of the canon law of the ancient church,



"the proper form of worship and church order as a whole" (p. 75). This leads to the practical demands: "(1) Congregations must be introduced to the representation of the event of salvation in the worship service; pastors must come to the humbling recognition that the preached word leads beyond itself to the altar. (2) Episcopal office and episcopal fellowship as described in Canon IV of Nicaea must be reconstituted. (3) The territorial church system [in Germany] must be abolished in accordance with point (2)" (p. 75).

If these two studies are only scholarly contributions to a complex of problems which have not yet been mastered, the principal essay represents a formal proclamation of the Evangelische Michaelisbruderschaft to Protestant Christianity: "Credo Ecclesiam" (pp. 9-36). Seven chapters, as programmatic as they are concrete, follow the words of the Nicene Creed in treating the unity of doctrine, the procedure of worship, and the ordering of the congregation's life and service (cf. p. 11): *Credo - Ecclesiam - Unam - Sanctam - Catholicam - Apostolicam - Sanctorum Communionem*. The central idea that *lex orandi = lex credendi* (p. 13, cf. also p. 75) is so strictly carried through here that its at least conceivable, if not inevitable, corollary, *lex credendi = lex orandi* is perceptible (p. 13, bottom) but not to any significant degree. It is impossible in the framework of this review to single out even a few of the many insights embodied in the thetical statements, the many diagnoses of conditions within and without Protestantism, and the many concrete demands. To call special attention to any one point would be to throw a false light on the whole. It is a work that deserves to be read and carefully examined, point by point, by every Protestant pastor. For it calls present-day Protestantism radically in question; at the same time it is desirous of contributing just as fully to its spiritual recovery.

The ecclesiology presented here is distinguished from Best's careful study and Knox's constructive argumentation by a radicality which will not be fully comprehensible to the non-European, or even to the non-German reader. But it is safe to say that this radical manifesto expresses a genuine and dispassionate love for the church of Christ. It is worth while finding out in how far it serves the true unity and the proper shaping of the church.

AUGUST KIMME

## *Jesus, Paul, and Primitive Christianity*

JÉSUS PROPHÈTE D'APRÈS LES ÉVANGILES SYNOPTIQUES. By Félix Gils. Louvain: Institut Orientaliste, 1957. xi and 196 pp.

GLAUBE UND LEBEN DER URGEMEINDE. By Bo Reicke. Zurich: Zwingli-Verlag, 1957. (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, 32.) 179 pp., S.Fr. 19.70, DM 19.00.

THE HOLY SPIRIT AND ESCHATOLOGY IN PAUL. By Neill Q. Hamilton. Edinburgh and London: Oliver & Boyd, Ltd., 1957. (*Scottish Journal of Theology Occasional Papers*, 6.) vii and 94 pp., 8s. 6d.

BOTSCHAFT UND GESCHICHTE. *Gesammelte Aufsätze Bd. II: Zum Urchristentum und zur hellenistischen Religionsgeschichte*. By Martin Dibelius. Edited by G. Bornkamm and H. Kraft. Tübingen: Verlag J. C. B. Mohr (Paul Siebeck), 1956, viii and 253 pp. DM 21.00 and 25.20.

In recent decades scholars have quite frequently pointed out the prophetic traits in the Synoptic portrayal of Jesus. What was needed was a monographic treatment of the subject, summarizing what has been written so far and pursuing the subject further on the basis of the sources themselves. FELIX GILS' work on the subject was inspired by the Roman Catholic New Testament scholar, L. Cerfaux; it is his doctoral dissertation written at Louvain, Belgium.

Chapter two treats "Jesus' Prophetic Visions," especially at his baptism and transfiguration (pp. 49-78), each of which inaugurates a new phase of his ministry. The saying of the voice from heaven receives particularly full treatment; it is influenced primarily by Is. 42:1 ("my servant"), says Gils, and is made to refer to Ps. 2:7 ("my son") only secondarily. Also discussed are the temptation account and the "ecstatic hymn" Mt. 11:25-30, et al.

In chapter 3 Gils discusses "Prophecies of the Future," including Jesus' announcements of his death and resurrection (pp. 134-149) as well as those statements referring to the kingdom of God, the fate of the disciples, mission, the end of the world, etc. (pp. 89-133). An elaboration of the crucial aspects of all these statements, treating them as



a whole instead of individually, would probably have been far better.

In this chapter Gils brings out the parallels between the form of Jesus' statements on the kingdom of God and that of apocalyptic prophecy: the use of parables, the interpretation of earlier prophecies as authoritative for the present or the immediate future and, not least, for the person of Jesus himself, as the "servant" of Second Isaiah (Gils here makes special reference to the commentary on Habakkuk found at Qumram, the writer of which is supposed to have been granted a new revelation). Largely following Cerfaux he believes it possible to show extensive influence of the book of Daniel upon Jesus' language and world of thought, even apart from the Son of Man conception and going far beyond the boundaries of the Synoptic apocalypse (Mk. 13). Jesus' miracles, says Gils, are understood by the Gospels as "enacted prophecies" (*prophéties en action*)—referring to the mission to the Gentiles, to the Eucharist, etc.

Those statements of the Synoptics which put Jesus in the ranks of the prophets in a general way are found in chapter 1 (pp. 9-47). In this respect the Gospel of Luke is the clearest; it depicts Jesus as the new Elijah (e.g. at the resurrection of the young man of Nain) or as the new Moses (in Matthew Jesus is portrayed as the new Moses primarily in the infancy narratives). The title of prophet was conferred upon Jesus by the people during his public ministry, but it very soon appeared inadequate.

The concluding section is an evaluation primarily of the results of chapters one and three.

Gils is inclined to credit the Evangelists with a certain share in the shaping of the Synoptic picture of Jesus. He also works out with reference to individual logia the various stages in the history of the synoptic tradition, crediting the preaching of the church with an important share, here and there, in the shaping of the sayings (e.g. Jesus' predictions of his suffering) and even going so far as to attribute new sayings to the church. His position on questions of authenticity is on the whole conservative, at least as far as the content of sayings of Jesus are concerned. His conservative position is even more evident in his insistence upon interpreting the person of Jesus on the basis of the doctrine of the two natures of Christ which then affects even the exegesis. Thus the study seems to shift from the question of

the prophetic elements in Jesus to that of his supernatural nature. The formal integrity of Jesus' "psychology" (i.e. his understanding of himself) in the Synoptic presentation points, says Gils, to the fact that he actually was the heavenly Son of Man. Even the Protestant theologian who as part of his faith is certain—on the basis of the New Testament—that this last statement is correct will voice reservations at this point about Gils' method. There are also other places in the book where one has such reservations. The reservations do not mean that Gils' study is not very stimulating. In New Testament scholarship in our day there is gradually developing a consensus of view fairly extensive in scope and transcending confessional boundaries; it manifests itself to some extent in Gils too. In addition to the fact that in chapters one and two especially Gils draws upon a great deal of the recent literature, some of it not easily accessible, he makes numerous connecting links within the Synoptic tradition and thence to the Old Testament in particular—these make the prophetic characteristics of the Synoptic picture of Jesus stand out more clearly.

Bo REICKE's work on "the faith and life of the primitive church" is a study of the first seven chapters of Acts, of which he gives an almost complete interpretation, beginning at chapter one and referring as he goes along to his own translation, which he comments on and defends in the footnotes. He relates the questions of the historical and theological significance of the narrative to one another in such a manner that they are not placed in immediate antithesis, as it has become customary to do recently. Acts 1 Reicke discusses under the heading "The Situation and Organization of the Apostolic Church" and Acts 2:1-13, the account of Pentecost, under the heading "The Spiritual Experiences of the First Christians." Reicke believes that Luke incorporated chapters 2:42-4:31 and 4:32-5:42 into his book as two different versions of an originally uniform report, arising in the circle around Peter, of the life of the congregation in Jerusalem and of a persecution which Reicke calls "Sadducean." Over against this "conservative and Hellenistic" persecution he places the persecution of Stephen, which he characterizes as "national, radical" and anti-Hellenistic.

Reicke is certainly open to critical examination of the accounts in Acts. He inquires into what is historically and psychologically possible in the accounts in Acts and discusses



the possibility of an extensive share in their shaping on Luke's part, something which would not exclude an even more extensive reliability in what is reported, however, even if Luke takes general facts and developments in the life of the primitive church and concentrates them, *pars pro toto*, in "dramatic retellings." Reliable too, it seems to Reicke, is the content of Luke's retelling of Peter's sermons (for which he elaborates a certain type going back to Jerusalem Christianity) and of Stephen's speech. On the whole, says Reicke, Luke makes use of reliable traditions, some of which derive from personal contact with persons from primitive Christianity. Reicke is able to a great extent to show the Palestinian background of the narratives (he is skeptical of reconstructions of Aramaic originals) and the "Judaean-Christian" (and non-Lucan) character of the first chapters. He takes pains to fit the course of events into contemporary political history. Out of his concerted efforts to arrive at a historical interpretation of the text (instead of "demolishing the portrayal... by bringing in a particular view of Paul, or a particular concept of eschatology, or something similar") there grows an extremely vivid and concrete picture of the early history of the Christian church, which in comparison to other recent analyses is striking because of its clearly defined characteristics. Another good point about the book, it seems to me, is that Reicke does not regard New Testament scholarship as something esoteric; he is at pains to produce a piece of work based on good scholarship and yet intelligible to the layman. We should now like to see Reicke investigate—with the same positive critical approach—the remaining chapters of Acts with respect to their historicity and their theological intent.

NEILL Q. HAMILTON's work is his doctoral dissertation, presented to the theological faculty at Basel. His point of departure is the question of the significance of the futurist eschatology of the New Testament for Christian existence. This leads him to discussion of the "consistent" eschatology of Albert Schweitzer, the "realized" eschatology of C. H. Dodd, and the "reinterpreted" eschatology of Rudolf Bultmann. All three dispute the abiding validity of futurist eschatology. Bultmann does interpret Paul correctly for the most part, believes Hamilton (p. 71), but in reinterpreting Paul he reduces time, futurist eschatology and the Holy Spirit to purely

subjective experiences (p. 81); this reinterpretation bears no relation to Paul, says Hamilton (p. 82). Dodd's realized eschatology, on the other hand, is regarded by Hamilton—however much he may take issue with Dodd otherwise—as correct insofar as it interprets the cross and the resurrection as the center of Heilsgeschichte (p. 70). Hamilton's conception of time is in fact based, then, upon Oscar Cullmann's (p. 2).

Hamilton uses the conception of the Holy Spirit in Paul to demonstrate that futurist eschatology is indispensable; it is a concept determined as much by christology as by eschatology, he says. The Spirit mediates to man the "benefits of redemption" which the risen Lord offers; he constitutes the tie between the believer and Christ. Jesus was raised through the Spirit; the Spirit, says Hamilton, *is* the life of the risen Lord (chief evidence adduced by Hamilton: Rom. 1:4; in other Pauline statements he simply identifies *dynamis* and *doxa* with *pneuma*). The concept of the Spirit has special reference to futurist eschatology, maintains the author, by virtue of the fact that the Spirit also gives to the redeemed new life—the life of the resurrection victory—and maintains that new life (chief evidence: Rom. 8:11; yet those places in Paul where the Spirit is designated as *arrabon*, etc., do not actually say that). In the coming world the Spirit is also the medium of fellowship between God and man (Rom. 8:23; through the Spirit Jesus was also "designated Son of God," Rom. 1:4). The Holy Spirit looks primarily to the future which, through his offices, is already breaking in upon the present. The life of the Christian is "a product of the Christocentric, eschaton-related Spirit" (p. 84).

Certain of Hamilton's main theses—which we have given above—raise the question whether his interpretation of the risen Lord is not, in part, *pneumocentric*. Another question is how his thesis that the new life of the Christian is worked by the Spirit is related to other statements of Pauline eschatology. Important as such reservations may be when taken together with other questions we have raised—and yet others which could be raised—regarding the exegesis or certain statements which we believe are somewhat overstated, the author is nevertheless correct in drawing attention especially to the relation of the work of the Spirit to the event of Christ on the one hand and, on the other,

to the consummation still to come. The light thrown upon the original problem—the significance of futurist eschatology—by the author's discussion of Dodd and Bultmann also seems to me to be a worthwhile fruit of the study. In treating the problem he set for himself, Hamilton has succeeded in demonstrating that futurist eschatology cannot be extracted from the message of Paul without destroying the message itself.

If the first volume of MARTIN DIBELIUS' collected essays (not under review here, unfortunately) was devoted to research in the Gospels, the title of the second indicates that it appears to have two themes: primitive Christianity and Hellenistic religion. In Dibelius, however, the two are (at least originally) closely related (for this reason, incidentally, the longest essay in volume one could have been included in this volume, namely, "Jungfrauensohn und Krippenkind"). For example the essay on "The Isis Initiation in Apuleius and Related Rites of Initiation" has special bearing upon Paul (and upon Colossians in particular), and "The 'Table Prayers' in the Didache" seeks to show the relation of these prayers to the Hellenistic synagogue. Otherwise there are only two studies in the volume which have nothing to do with the Pauline corpus: "Der Offenbarungsträger im 'Hirten' des Hermas" (1921, according to Dibelius the figure of the shepherd was taken over from paganism) and "Der himmlische Kultus nach dem Hebräerbrief" (which explains in particular the concept of *teleioun*).

On the basis of a collection such as this, which in the opinion of the editors culls from Dibelius' smaller works the elements which are of crucial and permanent significance, it is worthwhile to try and get some conception of the history of New Testament research and the author's place in it, especially when (as is the case with every one of the more important subjects treated in this volume) later New Testament study has given different formulations to the questions or has even given new answers to them (usually because it viewed them in different contexts). Dibelius himself prompts such reflection upon the history of the discipline in that he often places the subjects of special study in a larger framework, or reports on the present state of research, or not infrequently makes comments upon the principles and methods of research. We leave it to the reader to make the actual discoveries. When the editors included two

essays with themes as related as "Faith and Mysticism in Paul" (1931) and "Paul and Mysticism" (1941), it was perhaps not only because the structure of the two is quite different but also because ten years saw certain changes in content (thus in the 1941 essay the number of "mystical" statements is more restricted). One may say, with some justification, it seems to me, that the theology of these essays—which span a generation—becomes increasingly refined and more certain of its goal. This is noticeable even in the very last studies, the one on Hebrews and the most comprehensive one, "Rome and the Christians in the First Century" (both published in 1942). In its treatment of the relation between the state and primitive Christianity, the latter essay is characterized to a much greater degree than some of the others by careful weighing of the facts. Nevertheless one might ask here—as well as at other places in Dibelius—whether the eschatological perspective of primitive Christianity did in fact result primarily in an accentuated indifference toward worldly affairs and their demands. In the volume as a whole, however, one finds a great number of incentives to further study and a great number of insights of continuing significance. The publishers are to be thanked for making these studies (some of which are not readily accessible) again available to all who are interested in the study of the New Testament.

GERHARD DELLING

## *Essays and Sermons by Bultmann*

GLAUBEN UND VERSTEHEN. *Gesammelte Aufsätze*. By Rudolf Bultmann. Tübingen: Verlag J. C. B. Mohr (Paul Siebeck), Vol. I, 2nd unrevised edition, 1954, 336 pp., DM 17.00; Vol. II, 1952, 293 pp., DM 16.20. (English edition of Vol. II: *ESSAYS PHILOSOPHICAL AND THEOLOGICAL*, translated by James C. G. Greig. New York: Macmillan, 1954, and London: S.C.M. Press, 1955. 344 pp., 21 s.)

MARBURGER PREDIGTEN. By Rudolf Bultmann. Tübingen: Verlag J.C.B. Mohr (Paul Siebeck), 1956. 226 pp., DM 9.80.



These essays show Bultmann's greatness as a philosopher and a Christian theologian. There are 31 essays in all, most of them previously published over a period of years from 1924 to 1952, with seven of them appearing in print for the first time. They are on a great variety of topics. Nevertheless they do all have a consistent theme and that is to clarify what it means to exist as a human being who lives constantly at the point of decision and makes himself by his decisions. This is genuine historical existence (*geschichtliche Existenz*). History is real as the theater in which man either does or does not realize the true possibility of his being in the right relation to God, to the world in which he lives and to his neighbor, with whom his existence is inextricably bound. The way a man understands himself (*Seinsverständnis*) determines his whole outlook and his actions. This accounts for the difference between the Greek tragedians who stood in awe before the insoluble mysteries of life and felt that man's undoing lay in his proud exceeding of his limitations (*hybris*) and the Greek philosophers who saw man as a part of an ordered cosmos who developed himself into a harmonious work of art.

This view of man stands in starkest contrast to the biblical view, which knows no all-inclusive cosmos. God is Creator and as such is genuinely transcendent. Man is altogether dependent upon this Creator and he realizes his true being not by unfolding his potentialities as part of an ordered whole, but by surrendering to the divine claim upon him. Man is not an instance of a universal, but he is a particular individual, who must die his own death, and meet his own responsibilities, always at a particular time and place, in the claim that his neighbor puts upon him. He is burdened with his own particular past into which he has molded himself by his decisions. He cannot escape from this. This is how he faces God as his judge. The only escape from his predicament is, therefore, through the forgiveness of sins, not by contemplation upon the idea that God is gracious, but by actually encountering the God who forgives. This happens in the encounter with Jesus, the Word, this word of forgiveness, which actually liberates from the past and opens to the future. This alone makes possible true eschatological existence in which a man no longer lives out of this world but out of God. So he is freed from the dread (*Angst*) out of which all lovelessness in relation to the neighbor springs.

Because a man seeks security in the things under his control he becomes grasping and hateful and loveless. Only when he has learned in the midst of insecurity to find his security in the God who freely forgives his sin is a man truly free and does he realize his true being.

The essays go back to Bultmann's clear and unequivocal break with the tradition of Schleiermacher, Ritschl and Herrmann. (See Volume 1, essay 1.) It is fantastic to say that Bultmann is only a disguised liberal of the old school. While thoroughly appreciative of the intellectual integrity which their honest historical investigations made possible, he nevertheless shows up their mistaken view of history which caused them to see the power of Christianity in the moral personality of Jesus. Christianity is the justification of the sinner in the encounter with God in Christ wherever the word is proclaimed.

The second essay, "What meaning does it have to speak about God?" is a classification of the existentialist orientation, that no affirmations about the true God can be made except where a transformation of the self has taken place. Every affirmation about God is therefore also an affirmation about the self. All other talk makes God an object and thereby loses the living God. This god of spectator contemplation is an idol.

The next three essays are critical reviews of Karl Barth's "Resurrection of the Dead," Martin Dibelius' "Historical and Suprahistorical Religion in Christianity," and Emanuel Hirsch's "Jesus Christ the Lord," in which Bultmann agrees substantially with Barth, but disagrees with Dibelius whom he regards as confusing truths grasped with the reason with revelation as God's act in history. With Hirsch he agrees in his dialectic correlation of the *fides quae* and the *fides qua*, but he disagrees with Hirsch's rejection of the paradoxical. The paradoxical does not consist of irrational assertions to be accepted by a *sacrificium intellectus*, but it is the event itself which is paradoxical, when God meets man in the word that forgives sins. Here is the incomprehensible paradox which always remains counter to appearance and can never be proven or directly apprehended. The word itself arouses faith as a free act of decision of which no one is to boast. No one is to take refuge in his own faith but only in the word which arouses faith.

In "The Importance of 'Dialectical Theology' for New Testament Studies," Bultmann



says that the dialectical method is not a peculiar method of New Testament study. The only way to study the New Testament as an historical document is by the ordinary methods of historical investigation. True dialectic however, recognizes that the full truth about God and man can never be stated in a simple proposition. What is sought is not timeless truth, but the answer to a very specific life question. What the dialectical theology therefore offers to New Testament science is a certain understanding of what it means to exist. The New Testament terms must be understood existentially, i.e., as issuing out of a way of living. So the joy of which John speaks is a joy actually experienced in the God-relation and nowhere else. *Sarx* is the actual realization of one possibility of living, while *pneuma* is another God-given possibility, which puts an end to the former.

In describing "The Eschatology of the Gospel of John," Bultmann is at his best because it is primarily from John that he has learned what true eschatological existence is, viz., to be in the world but not of it, to have already escaped the judgment, to have passed from death to life. In "Church and Doctrine and the New Testament" he makes clear that the church is constituted by an act of God and that it consists of those among whom God is present in his forgiving grace. It is constituted by the kerygma, which is address calling for obedience. Therefore the doctrine which is always implicit in the kerygma also involves this inner transformation and cannot be accepted in spectator fashion any more than the kerygma can. Doctrines develop as polemic in defense of the kerygma to which they are always subject.

In "The Importance of the Historical Jesus for the Theology of Paul" Bultmann asserts that while Paul certainly did recognize the historicity of Jesus it was not this Jesus after the flesh who was decisive. Only when he is seen as the Messiah in whom God acts decisively does he cease to be the Christ after the flesh. Therefore the inner transformation in which man gives up his trust in himself, ceases his boasting and really depends upon the God who redeems him is inseparable from the recognition of Jesus as Messiah. Therefore the kerygma is the important thing. God did act decisively at a time and a place in the man Jesus and wherever this decisive action is proclaimed there is the new creature and the new aeon. "Old things are passed away, behold all things are become new."

In "The Christian Command to Love the Neighbor," there is given a careful analysis of what constitutes moral conduct in general and how Christian conduct differs from it. The Greek ethic is one of self-perfection to which the neighbor is not essential. Christianity views man as existing in history, shaping himself by his decisions, always, from the very start and to the end, in an I-Thou relation to God and the neighbor. This relation is disturbed by mistrust and egocentricity and this is removed only by God's act of forgiveness which frees man from his past and opens him to the future. Love is possible only on the basis of faith in the boundless love of God who accepts the sinner unconditionally. The sum of it all is: "We love, because God first loved us."

The remaining four articles are previously unpublished and probably constitute the most valuable portion of this first volume. The essay on "miracle" makes a significant distinction between the *Mirakel*, which, as supernaturally-caused event, is still really a part of the causal sequence of the events of this world and does not constitute a part of the testimony of faith, and the true miracle (*Wunder*) which is not a part of the cause and effect sequence of this world. It is God's act, sovereign, unconditioned, uncaused. The true miracle is forgiveness. To this sovereign power of God the miracles of Jesus bear testimony and only as part of the kerygma are they significant.

"The Christology of the New Testament" refutes particularly the Ritschlian view of J. Weiss and the view of Bousset who holds that the mythological christology can be dismissed once the essence of true religion is grasped. For Paul the decisive thing is God's act of reconciliation and redemption, which effects a new self-understanding. So christology is not spectator description; it is proclamation, direct and indirect. The latter is the christology developed critically and polemically in the thought-forms of the day. These thought-forms are not essential. Each generation must develop a christology which says, "Hoc est Christum cognoscere, eius beneficia cognoscere."

"The Concept of the Word of God in the New Testament" shows the difference between the Old Testament concept of the word of God and the Greek *logos* concept. The word of God is the creative word which brings into being that which is spoken. So it is God himself in his creative activity bringing forth



all things out of nothing. This is not primitive word magic, reflections of which are also to be found in the Bible. The word is equated with God's action and when addressed to man it always puts God's claim upon man. The word is always spoken, it is event, it happens. This word speaks to man in the creation and calls for surrender. It takes place in the words of the prophets. In the New Testament the new thing is the coincidence of word and event and communication in Jesus, the Christ, which imparts forgiveness and creates a new being.

"The Problem of Natural Theology" rejects the Roman Catholic view of natural theology as a first-story needing only supplementation by revealed theology. This is incompatible with revelation as actual God-encounter. Such natural theology, based on arguments of inference, remains in the realm of ideas, and does not reach to the genuinely transcendent God. Its god is, therefore, an idol. The same is true of all religious philosophical speculations about the essence of religion. Nevertheless there must be recognized a point of contact for the Christian kerygma in the natural man, for three reasons: (1) Because the natural man understands the Christian kerygma without believing it. This is Bultmann's view of *Vorverständnis* (preunderstanding). (2) The phenomenon of religion itself. Even outside Christianity men speak about God, and, though what they are speaking about may be an idol, yet they intend the true God. Whether the highest being is conceived, (a) as the one who will fulfill all needs, or (b) as the origin and unity of all things, or (c) as the guarantor of moral values, or (d) as the irrational and numinous, there is in all these idolatrous creations a reaching for the true God. (3) The philosopher's ability to analyze existence in such a way that he can understand the possibility of true being without, however, being able to realize it. It is this actual realization of his true being which takes place in the encounter with God in Christ. This view will be contradicted by those who held that it is only in the enlightenment of the Holy Spirit that man understands both the true nature of his plight as a sinner under God's judgment and the nature of the redemption. Bultmann claims that every man can understand what forgiveness and love mean and that there is no specific Christian meaning of these words. What is new is that forgiveness and love are actualized in the new being.

In "The Importance of the Old Testament for the Christian Faith" the notion is refuted that the New Testament represents the culmination of a religious development which refines cruder conceptions of God and morality. Then the New Testament has nothing unique to offer and is only universal-human-ethical religiosity. This, however, is completely contradicted by the New Testament message. Neither does the difference between the two testaments lie in the fact that while the former is law the latter is gospel. The Old Testament also proclaims God's grace and makes clear that the law is always the presupposition of the gospel. Only he who has heard the law and is under its demand can understand and be receptive to the gospel. But even in the Old Testament grace precedes law, because creation itself is an act of grace and the covenant people are chosen by God's grace. It is only, therefore, they who become guilty. All this is clear already in the Old Testament, and what is new in the New Testament is God's eschatological act in the forgiveness of sins and the creation of the new age. Therefore the Old Testament is prophecy, not in any literal sense, but only as it prepares for the understanding and reception of this word. While there is much in this essay that is helpful it does not seem to do justice to both the continuity and the discontinuity between the testaments.

Lack of space prevents a similar summarization of all the essays in the second volume. Suffice it to say that this second volume is the most valuable and relevant to the discussion today. Many of the themes of the earlier volume recur and are expanded upon. There seems to be no substantial difference between the earlier and later Bultmann, except for the added enrichment. Regardless of whether or not one follows Bultmann altogether in his radical historical criticism and in his program of demythologizing, these essays are of inestimable value in classifying the real meaning of the gospel as distinguished from all *Weltanschauungen*. Critics who call Bultmann a Gnostic apparently haven't read him, for no one who has read him, could possibly so misunderstand him. He may be wrong, but he knows the difference between Gnosticism and Christianity. In these essays is a whole liberal education in addition to a lesson in Christianity.

The listing of the titles of the essays will have to suffice to lure on the reader: I. The Crisis in Belief, II. Polis and Hades in Sopho-



cles' Antigone, III. Christ the End of the Law, IV. The Understanding of Man and the World in the New Testament and in the Greek World, V. The Question of Natural Revelation, VI. Adam, Where art Thou?, VII. Points of Contact and Conflict, VIII. Humanism and Christianity, IX. Grace and Freedom, X. Prophecy and Fulfillment, XI. Christianity as a Religion of East and West, XII. The Problem of Hermeneutics, XIII. The Significance of the Old Testament Tradition for the Christian West, XIV. The Christological Confession of the World Council of Churches, XV. Forms of Human Community, XVI. The Significance of the Idea of Freedom for Western Civilization. Any one of these essays is worth the price of the book. The English translation is commendable.

*Marburger Predigten* contains 21 sermons, delivered before the student-faculty congregation at Marburg, over the period from June 1936 to July 1950. It may be significant that there are no sermons included for the years 1944 and 1947 through 1949. The largest number (5) for a single year is from the year 1938.

These sermons deserve a wide hearing and it is hoped that they will be made available in English translation. It is safe to say that all the sermons deal with one theme: the meaning of true eschatological existence, or, it could also be said, the meaning of "the New Being in Christ," or what it means to live in the world, yet not of the world.

Those who are fearful that a certain time-bound philosophy (Heidegger's) will distort the message of the gospel, or that what Bultmann has to say is only for a very restricted class of disillusioned intellectuals, or that the program of demythologizing will leave you with no gospel to proclaim, will here discover otherwise. These sermons really speak to the perennial human situation and man's constant efforts to live out of that which is at his disposal (*das Verfügbare*) and his subsequent unwillingness really to surrender in faith to the gracious God who comes to him in Christ. They are addressed, however, particularly to the modern man, who, due to the advances of the method of the natural sciences (*Technik*), has so much enhanced his power, without, thereby, being able to cope with fate, death, guilt, condemnation, loneliness and the meaninglessness of life. In every sermon, therefore, the call of the word of God to cease living out of this world and to find rest and peace and joy in the gracious

God rings out. Christians are always in the world but not of it, they are strangers and pilgrims on this earth, who have here no abiding city, but seek one to come, and yet they find this life also full of meaning and significance. This is true eschatological existence (although Bultmann does not use this term in the sermons, the language of which is at all times clear and simple). The Christian finds the eternal in the moment, because he really lives in and out of the love of God, which alone transforms his life and makes all things new. There is a true dialectic here, of a present realization in faith of that which will find its true fulfillment only "yonside" death. The experience of the God who raises from the dead is the experience of life eternal, now by faith and some day by sight. They are wrong, therefore, who say that Bultmann's preaching holds no real hope except that which true self-understanding in this life affords. The man who comes to himself in the right way is the man who really recognizes the fleeting nature of all the glories of this world and finds his true home in God. Heaven and earth shall pass away, but the word of God shall abide for ever. As the last sermon in the collection on this text from Mark 13:31-33 says, the one who recognizes this is related in the right way to both his past and his future and he is anxious about neither. He has both past and future in the present moment before God.

The striking thing about these sermons is that they are replete with all the familiar Christian terms so that one with a much more conservative theology than that of Bultmann can read into what is said the full content of his own theology. Except for one sermon on Peter's great draught of fishes there is no mention of Bultmann's own radical views. Here he openly acknowledges that he regards this and all other miracle stories, for which he cannot find a natural explanation, as pious legend. Nevertheless he holds that faith in miracle is essential to the Christian orientation. In fact it is only the one who acknowledges absolute miracle and God's absolute sovereignty over his creation who has ceased to live out of this world. If this is the case, then it seems quite out of character for Bultmann to deny the actual historical occurrence of those sign-events which demonstrate this sovereignty and point forward to the eschaton when all the blind shall see, all the deaf hear, and all the ills and sorrows of this life be done away in the new heaven and the new earth.



Of course, such miracles are not directly discernible and there is no contemporaneity with them except in faith. Jesus' contemporaries in time found quite other explanations for what to his disciples came to be the tokens of his absolute sovereignty. If one simply capitulates at this point, because one knows something about the uniformities of nature, then it seems as though one is also capitulating altogether to the natural forces of this world that end in death and nothingness. The one who really believes in the God of resurrection, who alone can bring life out of death, as Bultmann reiterates so persuasively, should not stumble at these manifestations of the divine sovereignty.

Moreover one also has the uncanny feeling as one reads Bultmann's assertion of the forgiveness and love that come to a man in Jesus as the Christ, that this is all without foundation, unless God was really in the man Jesus in the full mystery of the incarnation, and unless those who now love an unseen Lord will actually some day see that Lord who died on Calvary face to face. It is one thing to find release from the past and confidence in the future in an experience of the love of God that comes to you in the proclamation of God's grace. It is quite another thing to find refuge in a God who took upon himself our humanity and at the price of his pain established a basis for forgiveness and a refuge from his own wrath. Why should these admittedly anthropomorphic expressions not stand for happenings that actually took place and without which our faith would be without foundation?

Another disconcerting feature of these sermons is the fact that while again and again there is impassioned prophetic protest against the sins of the increasing "worldliness" of the German people, there is not once a specific protest against the horrors of the Nazi regime. There is no shouldering of the war guilt. What is the reason for this omission, if these sermons are to be representative of preaching realistically addressed to the moment?

A final criticism is this: Admitting that true eschatological existence, as Bultmann defines it, is to be a concern in all preaching, are there not many facets of the surpassingly rich word of God left untouched in such a one-sided concern? One cannot help asking what would happen to your life if Sunday after Sunday you were restricted to this kind of fare.

These criticisms are not to detract from the high praise of which these sermons are deserving. Perhaps homileticians who have an eye for the sermon structure will find more to criticize. Nevertheless the sermons leave a profound impression as they call the hearers to decision under the impact of both law and gospel. The language is clear and simple and often poetic. There are many appropriate quotations from the poets and hymn writers.

MARTIN J. HEINECKEN

### *A German Monograph on Rauschenbusch*

WALTER RAUSCHENBUSCH. EIN BEITRAG ZUR BEGEGNUNG DES DEUTSCHEN UND DES AMERIKANISCHEN PROTESTANTISMUS. By Reinhart Müller. Leiden/Köln: E. J. Brill, 1957. 129 pp., 14.50 Guilders.

The year 1957 marked the 50th anniversary of the publication of *Christianity and the Social Crisis* by Walter Rauschenbusch. American historians and theologians used the occasion to articulate a revival of interest in the "Lonely Prophet" of Rochester, who stirred a nation with his passionate appeals to the churches to assume their rightful roles as instruments for establishing the kingdom of God on earth. Rauschenbusch was not the first American Christian to express social concern, but he was the first to give it form and to provide for it a theological base: *A Theology for the Social Gospel* (1917).

The liberal American Protestantism of the 1920's picked up the phrase "social gospel" and developed a cant use of it quite apart from the mind of Rauschenbusch. The result was a social substitute for the Christian gospel, the identifying of religion with social ethics and social improvement. Evangelical Christians soon stigmatized Rauschenbusch as the villainous father of this theological treason. His name and the phrase "social gospel" thus became "naughty words" among those who opposed liberalism's betrayal of the classical Christian message. Unfortunately, however, this was done without much knowledge of what Rauschenbusch actually wrote.



Meanwhile, the "social gospel" had its day and then went into decline as the theological atmosphere became uncongenial to its growth. Concurrently, however, the conservative Christian churches had been awakened to greater social concern and began—for the first time in most instances—to study Rauschenbusch himself. Many a critic of the "social gospel" found himself admiring his penetrating and accurate analysis of the churches in relation to the social situation. All of this was given impetus by the "Rauschenbusch anniversary" of last year.

The present book, the first monograph on Rauschenbusch to be written in Germany, is a part of the considerable literature which seeks to bring Rauschenbusch once more to the attention of the churches. The author, Dr. Reinhart Müller, studied theology at Marburg where he was a member of the "Ecumenical Seminar" of Professor Ernst Benz. Awarded a scholarship by the World Council of Churches, he went to the United States and did research on Rauschenbusch. The fruits of his studies are embodied in this book whose publication was made possible by a grant from the American-supported Franz Lieber Stiftung at Bad Godesberg. Dr. Müller is now pastor of the German Evangelical Church in Mexico City.

The author seeks to accomplish three things through this work: (1) to provide a biographical background to acquaint German readers with this man whose father had emigrated from Germany; (2) to set forth his interpretation of the gospel and his contribution to the various social movements of his day; and (3) to point out the significance of this man for Protestantism in Germany.

The data for his biographical presentation, for the most part, is quite naturally drawn from the life of Rauschenbusch written by Doris Sharpe in 1942 and from an interpretation by Vernon Bodein (1944). Several items are highlighted in order to relate Rauschenbusch to a German readership. For example, the family heritage from Germany is described in some detail. The combination of Lutheran and Baptist pietism, in which he was nurtured, is shown to have had decisive influence. Unfortunately, Müller did not discover an article on Rauschenbusch's father by Carl E. Schneider, "Americanization of Karl August Rauschenbusch, 1816-1899," *Church History*, XXIV (March, 1955), which would have given him additional insights into this heritage.

Müller points out, but is unable to clarify, the controversial question of Rauschenbusch's relation to the prevailing German liberal theology. In 1891 Rauschenbusch spent nine months of intensive study in Europe. It was during this time, Müller assumes (p. 20), that Rauschenbusch encountered and accepted Ritschl's concept of the kingdom of God. Rauschenbusch met Adolph van Harnack and spoke highly of his historical researches; Müller does not try to make out a case for Harnackian influence on the theology of Rauschenbusch, however.

A second study trip to Germany found Rauschenbusch spending considerable time at the University of Marburg. Since the "modern theology" had been welcomed at Marburg, Müller concludes that Rauschenbusch's acquaintance with the works of the new theologians (as later reflected in his own writings) was made while in residence there. Müller points out that Rauschenbusch knew the writings of such men as Johannes Weiss, Schleiermacher, Hermann, Troeltsch, et al. Moreover, this second trip to Germany provided him with an opportunity to meet Leonhard Ragaz, the leader of the Christian Social Movement in Switzerland. It is highly interesting and significant that the appendix contains a letter from Ragaz to Martin Rade at Marburg in which he says emphatically that Rauschenbusch must not be classified with the liberals (p. 119).

One of the mistakes made by critics of Rauschenbusch, says Müller, is that they judge his theology apart from the situation in which he lived. His writings are not those of an armchair theologian; they are *Kampfschriften* which reveal the struggle which went on in his soul. For this reason Müller takes care to describe his first pastorate in "Hell's Kitchen," a slum area of New York City. It was during this time that his pietistic, individualistic religion broke down. He agonized over the fact that individual Christians could make peace with God and yet New York's raw and vicious evils seemed to be uninfluenced by the Christian religion. How to reconcile his pietistic conception of salvation and the distressing social issues, this was the big question which was born out of the Hell's Kitchen experience.

Having given the biographical setting against which the subject is to be understood, Müller proceeds in three well-constructed chapters to set forth "Social Christianity" as espoused by Rauschenbusch. The first



(Chapter IV) is entitled "The Social Explanation of Sin." Rauschenbusch begins with a consideration of original sin. He recognizes that many of his liberal contemporaries would be embarrassed by this. In fact, he says that many modern theologians are ready to abandon the doctrine, but he is prepared to defend it. That his espousal of original sin is not according to the traditional teaching is evident when he maintains that the old theology tried to involve men in the guilt of Adam as well as in his debasement of nature and his punishment of death without taking into consideration the sociological significance of original sin. The old theology made a one-sided emphasis on original sin and often overlooked the fact that one generation corrupts another by bad example and social pressures. The permanent vices and crimes of adults are not transmitted by heredity, but by being socialized. "As a disease germ is transmitted to the unborn child while still in his mother's womb, so also original sins of a social nature are transmitted to the individual within the body of society, for it is from this source that he receives his ideas, his moral code and his spiritual and intellectual ideals" (p. 51).

In a short chapter (V, "The Defense against Tradition"), Müller seeks to show that Rauschenbusch does not lose sight of the biblical teaching concerning personal salvation in his concern for social salvation. He says however, "On the whole Rauschenbusch does not give any extensive treatment of the subject of personal salvation—he assumes it on the part of his hearers and readers, as the normal fruit of Christian preaching and teaching. It has been wrongly concluded therefore that it came to be of no significance for him and that it was replaced by 'social faith'" (p. 58).

Chapter six, "The Reconstruction of Society," is Müller's successful attempt to show that Rauschenbusch's thought is directed to nothing less than a reconstructed society. He does this under three headings: (1) "Die Gesellschaft als Erlösungsgemeinschaft," in which he discusses the relation of the church and the kingdom of God, and the redemption of the individual in and for society; (2) "Der Auftrag der Weltgestaltung," in which he describes the Christian in the world and the Christianizing of the orders of society; and (3) "Die Hoffnung der Gesellschaft" in which he criticizes both the biblicist millennialists and the liberals who equate the Christian hope and social development. Rauschenbusch

offers in their place "a new eschatology": eternal life for the individual and the kingdom of God for humanity (p. 88).

Müller has done a real service for German-speaking Christians in presenting this monograph on Rauschenbusch. He is obviously concerned with painting a favorable picture of his subject, and this he has done—even to the point of being uncritical at times. In the introduction Müller indicates his awareness of the fundamental weakness of the Rauschenbusch theology ("the application of social categories to the material of traditional dogmatics," p. 2), but he does not find it necessary to specify the major points of weakness. This is unfortunate, for as much as the Christian church is indebted to the penetrating insight and agonized concern of this social prophet, Müller would have performed an even greater service had he indicated the inability of Rauschenbusch to distinguish clearly between law and gospel and the two kingdoms. Rauschenbusch himself recognized the problem that faced anyone seeking to provide a theology for social action. He described the pioneers of the social gospels as laboring under the burden of "a kind of dumbbell system of thought with the social gospel at one end and individual salvation at the other." But one sympathetic critic of Rauschenbusch, the American Winthrop Hudson, has pointed out that Rauschenbusch himself did not avoid this trap: "His (Rauschenbusch's) critique of specific existing social institutions... tends to be utopian and to reflect the mild 'progressive' radicalism of this time. They thus give evidence of the fact that he had not entirely eliminated 'the dumbbell system of thought'."

One would expect a study of this kind to conclude with the author's own evaluation; however, in this instance Müller turns to the late Professor Heinrich Frick (Marburg) for the substance of a "An Expression of Thanks to Walter Rauschenbusch." The excuse for this may lie in the assumption that the book's purpose "A Contribution to the Confrontation between German and American Protestantism" might be better achieved by having a respected German professor serve as the catalyst in the "Begegnung." I cannot say that I agree.

E. CLIFFORD NELSON.

## *Man in the Atomic Age*

DIE VERANTWORTUNG DER WISSENSCHAFT IM ATOMZEITALTER. By Carl Friedrich von Weizsäcker. Göttingen: Vandenhoeck & Ruprecht, 1957. 53 pp., DM 2.40.

CHRISTLICHE VERANTWORTUNG IM ATOMZEITALTER. By Helmut Thielicke. Stuttgart: Evangelisches Verlagswerk, 1957. 131 pp., DM 6.80.

DIE CHRISTEN UND DIE ATOMWAFFEN. By Helmut Gollwitzer. Munich: Christian Kaiser Verlag, 1957. 51 pp., DM 2.00. ("Theologische Existenz Heute," N.F., Nr. 61.)

ETHICAL AND POLITICAL PROBLEMS OF THE ATOMIC AGE. By Carl Friedrich von Weizsäcker. London: SCM Press, 1958. 22 pp., 2s. (The Burge Memorial Lecture, 1958.)

MACHT UND RECHT: BEITRÄGE ZUR LUTHERISCHEN STAATSLERE DER GEGENWART. Edited by Hans Dombois and Erwin Wilkens. Berlin: Lutherisches Verlagshaus, 1956. 201 pp., DM 14.50.

THE KINGDOM OF FREE MEN. By G. Kitson Clark. London: Cambridge University Press, 1957, xx and 213 pp., 18s 6d.

The tower of flame over Hiroshima in August, 1945, lit up more than the seared terrain below; it illuminated also the whole moral landscape of the contemporary world. The prospect of self-annihilation now faced mankind for the first time in a literal sense. How would men and nations react to this new dimension in the ancient problems of world order, justice, and peace?

One of the surprising developments of the ensuing years has been the leading role taken by the nuclear scientists themselves in awakening their fellow-citizens to the social consequences of the new discoveries. In America, such agitation has centered in the *Bulletin of Atomic Scientists*, published in Chicago. J. Robert Oppenheimer fell under suspicion because of his alleged "reluctance" to proceed with the construction of the H-Bomb.

Now in Germany we have the same phenomenon, as that country too after the years of disarmament emerges into the atomic age. On April 12, 1957, eighteen of Germany's most noted physical scientists joined in a

momentous declaration. "The plans for equipping the [West German] army with atomic weapons," they stated, "fill the undersigned atomic scientists with deep dismay." Two facts they felt obliged to make clear to all: (1) That each so-called "tactical" atomic bomb or grenade has the destructive power of the bomb that destroyed Hiroshima. They are called "small" only in comparison to the hydrogen bomb. (2) That there is no known natural limit to the annihilating power of "strategic" atomic weapons; nor is any defense against them known. Averring their full identification with the cause of the West in the present world struggle, the scientists nevertheless declared:

We believe that a small country like the Federal Republic can still best protect itself and can still most further world peace if it positively and voluntarily renounces the possession of atomic weapons of any kind. In any case, none of the undersigned is prepared to take any part whatsoever in the production, testing, or use of atomic weapons.

(Quoted from the statement, printed in full in the first-listed von Weizsäcker pamphlet.)

CARL FRIEDRICH VON WEIZSÄCKER is probably, next to Werner Heisenberg, the best-known among the eighteen signatories, his book *The History of Nature* having had a particularly wide circulation both in English and in German. The title lecture of his pamphlet *Die Verantwortung der Wissenschaft im Atomzeitalter* (perhaps best translated "Academic Responsibility in the Atomic Age") was given before a student congress just two weeks after the eighteen scientists' declaration. Having had a leading role in drafting the latter, it is natural that von Weizsäcker devotes his lecture to explaining it.

The problem of atomic weapons, says von Weizsäcker, is but the latest outcropping of the basic problem presented by the whole development of modern technology: namely, how can man become the master rather than the slave of his technics? How, in the midst of the complex apparatus required in all realms of modern life, can man remain truly man? Each academic discipline, the author declares, has its special responsibility vis-à-vis this problem: theology, to explore the truth lying deeper than technical rationality; the social studies, to clarify the limits of social planning; medicine, to learn how to deal with man as a total person; etc.



But what of the atomic problem itself? In view of mankind's possession of weapons of mass annihilation, there are three logical possibilities, says von Weizsäcker: (1) That a third world war will come, and with it the end of our civilization. The author's considered view of such a possibility is this: In the short run it is improbable; but in the long run, given the irrationality of human nature, it is quite probable, if the present political structure of the world remains unaltered. (2) The second possibility is that there will never again be a "total war," but there will always be wars with limited objectives and limited means. This is a more cheerful prospect, and is believed in, implicitly or explicitly, by most of the world's leaders. But what is there to guarantee that, in the context of nationalistic or ideological struggles, inflamed by human passions, the proper "limits" of such warfare will be observed? (3) The third view is that *all* war can be and will be abolished. An enchanting vision—but most unlikely of realization. Thus, concludes von Weizsäcker, there is *no* clear road into a peaceful future. There is no social or political solution to the problem.

In such a dilemma, each individual is called upon to make a very personal decision. Von Weizsäcker's is that reflected in the statement of the eighteen scientists.

In the lecture "Moral and Political Problems of the Atomic Age," given a year later in England, von Weizsäcker reveals the explicitly religious grounds for his position. "The heart of the message that Christ taught is the Sermon on the Mount," he writes. To live in accordance with it is the only answer to the atomic crisis. Gandhi's program is von Weizsäcker's example for the proper mode of combat in the present circumstances.

Quite different is the position reached by HELMUT THIELICKE. His lecture on "Conscience and Responsibility in the Atomic Age," contained in the volume here reviewed, was delivered by explicit invitation to the convention of the Christian Democratic Union (the incumbent party in West Germany, headed by Konrad Adenauer) in Hamburg in May, 1957. It was Adenauer's plan for arming West German forces with atomic weapons that provoked the scientists' declaration.

Thielicke pleads with the delegates to acknowledge the genuineness of the scientists' statement as a moral affirmation. That research scholars have emerged from their

intellectual ghetto to this sense of responsibility for public life, is good. Nevertheless, Thielicke questions whether it is a matter of conscience and morality on one side, versus political expediency and human callousness on the other. In both positions, moral *and* political judgments are involved. A unilateral renunciation of atomic weapons by the West would only open the door to extension of the Soviet tyranny. Such renunciation on Germany's part alone would seriously weaken if not destroy the defensive shield of the North Atlantic Treaty Organization. Bundestag president Gerstenmaier is quite right when he insists that there is not only the commandment "Thou shalt not kill"; there is also a commandment, "Thou shalt not let murder be done!"

The mistrust prevailing between East and West prohibits the expectation that peace can be maintained except by a balance of power—and even, if necessary, a balance of terror. Nevertheless, within this framework, Thielicke supports all efforts to scale down armaments, and if possible to eliminate atomic weapons. This must be done, however, by mutual agreement, properly inspected and enforced. We must guard, says Thielicke, against both the pacifists who by renouncing force would only deliver us into the hand of the enemy, and the militarists who acknowledge no restraints at all upon the arms race. The former are under the illusion that the earth is already heaven; the latter would turn it into hell.

HELMUT GOLLWITZER's pamphlet *Christians and Atomic Weapons* is a violent protest against just the sort of thinking represented by Thielicke, which he sees as nothing more or less than theological apologetics for annihilation. Gollwitzer's own position is almost identical with that of von Weizsäcker. He does not, however, have Weizsäcker's reserve in condemning those with differing convictions.

Reviewing the attitudes toward war that have characterized the history of Christian thought, Gollwitzer demonstrates that the classic doctrine of the "just war" represented a mighty effort by the church to set moral limits upon warfare. In a later, secularized age, war was judged more by the rules of knightly duelling (e.g., the distinction between combatants and non-combatants). To return to the "just war" doctrine today would represent a retrogression, since it would encourage the conception of a "holy war" again.



The defect of all traditional thinking on the problem, however, according to Gollwitzer—and here he includes such diverse positions as the Lutheran doctrine of the two kingdoms and the Barmen Declaration—is the acceptance of the tenet that the end justifies the means; i.e., that since in the political order the use of force is unavoidable, the question of the instrument by which it shall be exercised is a purely technical consideration. The situation today is that the means have become so wholly demonic (and here Gollwitzer refers to the full “ABC” complex: atomic, bacteriological, and chemical weapons) that they can in no case be justified. If they nevertheless are adopted by public policy, Christians have no choice but to engage in an “atomic strike” (p. 39).

Gollwitzer's position is tempting, since it is simple, forthright, and appears to follow so directly from Christian premises. Nevertheless, it cannot, in this reviewer's judgment, be accepted as reliable Christian guidance through the perplexities of the atomic problem. The radical defect in Gollwitzer's argument is that he refuses to acknowledge the political dimensions of the problem. He states this clearly in his pamphlet in criticizing church pronouncements which have called for adequate safeguards in a program of mutual disarmament. “Answers from God's command, he writes, “are clearly distinguished from counsels of prudence in this respect: the obeying of them cannot be made conditional upon the behavior of the other party” (p. 4). But in political and social action, which always aims to bring about a given result, the behavior of the other party is one of the conditions which *must* be taken into account if the action is to be realistic, and hence responsible. It has been clear to Lutheran theology at least, that the maintenance of personal integrity, properly understood, does *not* require the kind of flight from political reality that Gollwitzer endorses, even if that reality proffers none but sinful options.

We are confronted here, it seems, with the two types of ethics delineated by Max Weber in his famous essay “Politics as a Vocation”: on the one hand (the case of Gollwitzer), a *Gesinnungsethik*, variously translated ethics of disposition, ethics of intention, or ethics of absolute ends; on the other hand, an ethics of responsibility (*Verantwortungsethik*). The former is more concerned with purity of conscience; the latter, with relevance of

consequences. Helmut Thielicke in the concluding paragraph well states the motif of this ethics of the second type:

He who stands under responsibility, who must act and who has a political mandate, must ask also concerning the “consequences” that will follow from his action. For he is not acting in open space, but in the midst of that plenitude of complexities and laws which we have sought here in a measure to articulate. He must therefore estimate beforehand the effects of his deeds; he must consider the reactions; he must engage in calculation. God knows, he must ask after consequences, and he must therefore dwell in the realm of compromises (p. 122).

No doubt both authors would claim that this characterization is unfair, and that each has included within his own position both tendencies distinguished by Weber. As a further basis for judgment, the reader may be referred to their other works. It should be noted that the book by Thielicke here reviewed includes as its first eighty pages a reprint of a pamphlet formerly published by him under the title *Evangelische Kirche und Politik*, in which he sets forth a basic position on the church's opportunities and obligations in public life. Appended to the book is also the address given by Thielicke to students of the University of Hamburg on the occasion of the Russian suppression of the Hungarian Revolution in November, 1956.

What is the proper stance of the contemporary church toward the contemporary state? That is the question to which the symposium *Macht und Recht* directs itself.

More specifically, this volume is the answer of certain theologians, jurists, and historians called together by the Church of Hannover to the challenge laid down by Bishop Berggrav at the assembly of the Lutheran World Federation in Hannover in 1952. “The state that existed in Luther's time,” said Berggrav, “has passed out of existence and belongs in a museum of historical relics.” But has Lutheranism adjusted its political doctrine to correspond with the modern political realities?

Wolfgang Trillhaas, in his essay “The Lutheran Doctrine of Secular Power and the Modern State,” which is one of the valuable contributions to the volume, lists five major ways in which the contemporary situation differs from that of Luther's day: (1) For Luther, the problem of the state was the problem of the relationship of subjects to their superiors. In the modern period, the



state appears as a third entity over against both the inferior and the superior social estates. (2) Thus not primarily obedience but *responsible participation* is the duty of the contemporary citizen. (3) The Reformation, in accordance with its pessimistic anthropology, gave the state mainly policing powers; the modern state claims an inherent dignity and exercises an array of positive functions. (4) The Old Lutheran doctrine ignored the question of the proper *form* of the state or of the government, whereas this problem is the crucial one today. (5) The Reformation's presupposition of a homogeneous Christendom is no longer tenable.

Berggrav in his Hannover address, reflecting the experience of Norway under Nazism, laid great stress upon the right, and indeed the duty, to rebel which Christians have when faced with an unjust regime. Eberhard Klügel in his essay "In Principle, a Right to Rebel?" admits that such action may be countenanced within the Lutheran scheme, but only in the most exceptional circumstances. Friedrich K. Schumann in his essay "Right to Resistance and Justification" is concerned to point out that rebellion can never be a "right," and is never in itself justified; it can be done only in fear and trembling, casting oneself on the justice of God.

Neither of these essays, however, penetrates to the real question, which is not that of an exception within the old scheme of things, but the relation of the church and Christian doctrine to the development of modern democracy, which *embodies* the "right to rebel" in a wholly new way. Freedom of speech and of assembly; free elections; strict limitations on governmental powers; everything that the Englishman means by the "rule of law" and the American by "civil liberties"—to what extent has Lutheranism inwardly appropriated these achievements of the political struggles of the past three centuries? Wolfgang Trillhaas and Ulrich Scheuner, in their contributions to the present volume, are both insistent that this is the basic problem of a contemporary Lutheran doctrine of the state. Scheuner's tracing of the historical antecedents of the problem in his essay "The Concept of the *Rechtsstaat* and its Development" is invaluable, as is the contribution of the historian Richard Nurnberger.

Hans Dombos in his long essay (fifty pages) on "Political and Christian Existence" provides many insights, but he covers so many

aspects of the subject that it is difficult to discern his central thrust. The same might be said of Leonard Goppelt's chapter on "The State in the View of the New Testament." The last two chapters, by Erwin Wilkens and Karl-Friedrich Weber, deal with the other major question posed by Berggrav (the first being that of the right to revolt): namely, the question of the welfare state. This is the state that concerns itself positively with the welfare of its citizens, whether through relief work, insurance schemes, or other social legislation; and all states today, as Wilkens demonstrates, are such to a considerable degree. The authors warn us not to be overly concerned that the state has so largely taken over for itself the work of the inner mission; in a complex industrialized society the needs of the unprivileged can hardly otherwise be adequately met. The proposal to give *everyone* a comfortable living at the expense of the state (through pensions, child-payments, and the like) is something else again.

The original scope of the inner mission as conceived by Wichern, Karl-Friedrich Weber reminds us in his concluding chapter, was far broader than that which has actually developed under this name. It involved not only welfare work *by* the church, but the inner renewal *of* the church; and it was to express itself not only in "rescuing love" (*rettende Liebe*), but also in "structuring love" (*gestaltende Liebe*): i.e., in constructive action toward political and economic justice. The present symposium provides evidence that contemporary Lutheranism is recovering the full scope of Wichern's vision.

*The Kingdom of Free Men*, a series of lectures sponsored by the Divinity Faculty of Cambridge University and given by one of the university's scholars in constitutional history is addressed also to the question of Christianity's relation to the struggle between democracy and various forms of authoritarianism. The book makes no special contribution, however, either to Christian ethics or to political theory, though it is useful as on articulation of what most Englishmen take for granted. The author combines a romantic faith in the "infinite value of the individual" with a certain Christian realism concerning human nature to form the basis for his argument for liberal democracy, a system in which no man is permitted to have absolute power over other men.

FRANKLIN SHERMAN



**DIE ATOMBOMB UND DIE ZUKUNFT DES MENSCHEN.** By Karl Jaspers. Munich: R. Piper & Co., 1958. 506 pp.

**MIT DER BOMBE LEBEN.** *Die gegenwärtigen Aussichten einer Begrenzung der Gefahr eines Atomkrieges.* By Carl Friedrich von Weizsäcker. Hamburg: special printing from the weekly *Die Zeit*, 1958. 24 pp.

**DIE ATOMWAFFE ALS FRAGE AN DIE CHRISTLICHE ETHIK.** By Helmut Thielicke. Tübingen: Verlag J. C. B. Mohr (Paul Siebeck), 1958. 50 pp.

In this year three contributions to German discussion of the problem of atomic armament have appeared in which one can see something like a conclusion of the debate as it has been carried on up to the present. These three are (1) the large monograph of Karl Jaspers, well-known professor of philosophy in Basel; (2) four essays by Carl Friedrich von Weizsäcker, written for the German weekly *Die Zeit* after a stay in England, Canada and the USA and after his participation in the Second Pugwash Conference of scientists in Lac Beauport, Canada; and (3) Helmut Thielicke's "fragmentary selection of certain sections of the chapter on war" in his work on ethics, taken from volume III (as yet unpublished) and published separately "only with hesitation and only under the pressure of numerous and in part quite persistent requests." Whatever their differences in content and scope, common to all three publications is that they relate the ethical problem of atomic armament to the present political situation and regard any solution of the problem which believes it possible to overlook this situation as ethically irrelevant.

There is only one other problem equal in importance to that of the atomic bomb seen as the problem of the existence of man, and that is: the threat of totalitarian rule, effacing with its terroristic structure all freedom and human dignity. . . . With respect to the destiny of mankind the two seem to belong together. At least in practice they are inseparable. One cannot be solved apart from the other (Jaspers, p. 22).

I must confess that at least as far as my personal opinion is concerned I can see in an anti-Americanism insinuating itself into the picture in the name of "neutrality" or, under the same circumstances, in a "Nationalism of the European Nation," nothing but a threat to Europe itself. It is something completely different if Europe, in league now with America, secures recognition of its own views and interests (von Weizsäcker, p. 23).

The question appears in a quite different light when one sees it as referring to a decision between two forms of destruction, each total in nature: (a) "physical" and (b) "moral" destruction of a world in which the basic decision that might *does* make right is taken on a global scale, a world in which there is physical deliverance only at the price of "dead souls" (Thielicke, p. 30).

All three works, then, make no attempt to give flat answers to the question of the justice or injustice of atomic war. They are characterized by an attitude of realistic resignation once summed up by Prof. Leo Szilard, Hungarian-born nuclear physicist now living in America: "Our problem is not how to rid ourselves of the bomb but how to learn to live with it" (cited in von Weizsäcker, p. 6).

For all three men—not only for Thielicke, the theologian among them—"living with the bomb" means being aware that one is answerable for his decisions to an Ultimate and not to a merely historical future, for the future embraces the possibility of catastrophe as the consequence of every action undertaken by man. "We must act without knowing the consequences beforehand" (von Weizsäcker, p. 14). "Our age will never again be free of the danger that mankind will come to an end through actions of men" (Jaspers, p. 247).

In this context, then, Weizsäcker and Thielicke treat a number of prominent ethical and political questions, while Jaspers attempts to outline a philosophy for men living in this situation.

VON WEIZÄCKER deals with four main themes. First, disarmament, including the possibility of the cessation of nuclear testing. Second, the military conception of graduated deterrence, which as long as there is no hope held out of general disarmament seems to him "the only defensible approach that has any real chance of political implementation" (p. 13). He opposes it to massive retaliation, the view which has predominated up until now and which the resolution of the eighteen German scientists mentioned in Mr. Sherman's review was directed against. Today von Weizsäcker stands by the resolution. "Resolutions that are truly implemented change the world" (p. 14). Third, international order; von Weizsäcker here calls for a system of international law that would do justice to the present situation. Fourth, Europe and Germany.

The relation between war and government [actually, *Staatlichkeit*] forms the starting point of HELMUT THIELICKE's work. Today this relation is disturbed by the fact that war



would do away with rather than reestablish the order which it is the job of the state to maintain. The logical conclusion would be to abolish nuclear weapons; standing in its way is the fatal mistrust the two major political blocs have of one another. For the West alone to abolish nuclear weapons would mean not only capitulation to communism but also that "We acknowledge in principle that he who has the might also has the right"; it would be a "decision against the Noachic order [*Weltordnung*] according to which unregulated, unlimited power is to be checked by other power" (p. 29).

At this point anyone who has some acquaintance with the literature on the military and political aspects of the question of atomic armament cannot suppress the feeling that here Thieliicke is himself giving "a flat answer," and to a false formulation of the question at that, one apparently forced upon him as he undertakes to answer Helmut Gollwitzer. From the military and political standpoint it is not a question of unilateral renunciation of atomic weapons. The point is rather the inequality of the two political blocs when it comes to armament with nuclear *and* conventional weapons, a fact which makes even renunciation of atomic weapons by both sides unacceptable to the West. The question of the renunciation of atomic weapons is therefore not an isolated one; in fact it raises the question of whether today expressions such as *Staatlichkeit*, "hierarchy of superiors and subordinates" or "Noachic order" can be applied with any meaning to world politics. Anyone who does so should demonstrate the meaning of such concepts by making specific application of them to actual concrete problems. Thus in Thieliicke the whole spectrum of ethical conflicts confronting statesmen today is missing: nuclear testing, limited war, tactical atomic weapons, "clean" bombs, etc. What one finds instead is nothing but discussion of problems which are all oriented toward the extreme, albeit closely related, instance: the actual use of weapons of mass destruction by both blocs.

One finds himself all the more in agreement, then, when one reads what Thieliicke says about the questionability of ecclesiastical organizations issuing "Declaration(s) on..." and what he says about the role of preaching in the atomic age. "Therefore the goal of preaching—as certainly as it is the eschatological rule of God—cannot be set too high and the goal of the ecclesias-

tical organization cannot be too modest" (p. 50).

Thieliicke's work constitutes one section of his large *Lehrbuch der Theologischen Ethik*. This imparts to it a particular form to which the author is bound despite all the liberties he may take with it; to a large measure this predetermined form makes it impossible for him to appeal to the reader's conscience. As a preacher, it is true, Thieliicke is often superb in doing just that; and it is true we have every reason to be on guard against cheap forms of evangelism which confuse modern anxiety engendered by the atomic bomb with the fear of the living God. Nevertheless the question remains whether one can employ any way of speaking about the technological and ethical problems confronting modern man other than one which combines thorough acquaintance with the subject and a genuine readiness to turn and be converted. Only the person struck with the dead seriousness of these problems and the element of judgment involved truly grasps them.

For theology it is a serious reproach that the only attempt thus far to approach the problems of man in the atomic age with this seriousness comes from a man who, for all his closeness to biblical thought, still rejects the Bible's exclusive claim—KARL JASPERS, formerly of Heidelberg, now professor of philosophy in Basel. Jaspers' book is divided into three parts. The first contains "discussions of a general nature leading to the crucial point" (p. 33), i.e. to the question in what way moral and political order are even possible today. Part two depicts present conditions in the world from the standpoint of the West: the 400-year-long European expansion and the necessity of ridding ourselves of colonialism; the attempt of the UN to solve these problems by legal means and a very sharp critique of the reality of the UN. The third and most comprehensive part summons man to the highest potentiality inherent in the fact of his humanity, namely, reason and trust. This is not the call of a mere humanistic optimism; it is a summons that comes, says Jaspers, after all other possibilities have failed: "common sense," "political realism" and "ecclesiastical religion." The concept of reason is so complex in Jaspers that to avoid possible misinterpretations—always a danger for the theologian when it comes to the subject of reason—we shall characterize it by quoting Jaspers himself:

"Reason is the place, as it were, at which and from which we live when we begin to be ourselves" (p. 290).

"In the world reason is the ultimate which we can rely upon, but it is itself not the Ultimate" (p. 490).

"The reality that is God is not the anti-rational that triumphs as the nihil [*das Nichtige*], but the suprarational which embraces and comprehends reason. It is this reality that demands reason of us" (p. 492 f.).

"If the idea of immortality is missing, if man is certain instead that there is no eternity, nothing but the reality experienced through the senses, then one can no longer be in earnest.... All things lose their transparency.... There is nothing that is true, everything is permissible" (p. 498).

"For philosophical thought it is as Jesus said: that which matters, the reality of the eternal, is found as the comprehensive and the immortal in the manner in which one lives and acts" (p. 501).

These statements are connected with withering criticism of the "form of dogmatic statements of faith" (p. 356) and with the question whether the churches will do what the present situation requires of them, namely, "risk their power in the world, their very existence, in the name of the God of whom they speak" (p. 358). Finally, they are connected with insights the truth of which every preacher experiences every day: "The chances of the churches all lie in the Bible, if in an awareness of the change that has come over our world they can again cause it to speak as it once did" (p. 356).

It is at this point that the dialogue of theology with Jaspers should begin. The concepts of "reason" and "faith" should receive clarification, not in traditional cat-

egories of thought and doctrine but in constant awareness of the situation in which man is today being weighed and his measure taken. Where in reason or philosophy does one find the basis for what Jaspers says about God and immortality? What is the relation of the theological meaning of dogma to Jaspers' concepts of "ciphers" and "thought images" according to which dogmas are "receptacles of a transcendental essence"? That in our day these questions must be settled not in academic debate between two disciplines but in an awareness of the distress and anxiety of man is part of the greatness of our age.

In looking back we might express one more thought. Von Weizsäcker and Jaspers both occupy chairs of philosophy although the training of neither of them was in the traditional department of philosophy. Jaspers was originally a psychiatrist, having received his training in medicine, while von Weizsäcker was trained as a natural scientist. Both made significant contributions in their respective fields. Both were moved by questions within their fields to a consideration of comprehensive problems. They are acquainted with the scientific method as well as the limits of that method. Is it really impossible that someday a great scholar should come via a similar path into the field of theology? Perhaps this openness could give to theology that which would raise it above the status of a specialized science—what it still is at the present time. And certainly the new dialogue with philosophy that is necessary today could then be conducted with a freedom that leaves behind the anxiety of the world and concern for ecclesiastical institutions.

HANS BOLEWSKI



## CORRESPONDENCE

### American Roman Catholicism: An Exchange of Views

Sir:

Readers of the *Lutheran World* may be interested in knowing that in the August issue of *Una Sancta* we discussed the two articles which appeared in the June number of your journal on Catholicism in the United States [Gustave Weigel, "American Roman Catholicism and Ecumenism," and George A. Lindbeck, "Roman Catholic Reactions to the Third Assembly of the LWF," Ed.]. In our discussion we thought it necessary to append a critical footnote to Prof. Weigel's statements on Abbé Couturier. We wrote as follows:

"According to Prof. Weigel, the attitude of the American Catholic to ecumenism follows logically from the claim of the Catholic Church to be 'man's exclusive and necessary bond with God' (p. 35), which then makes every other solution of the ecumenical problem—e.g. an absorption of the Catholic Church by Protestantism or the disappearance of both in a *tertium quid*—appear impossible. Here Weigel also voices his well-known rejection of the Couturier approach on the grounds that it fosters ambiguity. He evidently regrets that American Catholics, while feeling themselves forced for the sake of clarity to hold themselves aloof from the Couturier school, pour the baby out with the bathwater and achieve no relation whatever to the ecumenical movement. Yet one cannot help but feel that Weigel is not doing justice to Abbé Couturier.

"Did Couturier really desire 'to bracket for the time being the ultimate objective' for the Catholic, namely, 'union in the Catholic Church' (p. 35)? Couturier's concern was rather that in our concrete situation, in which union in the Roman church is in fact not desired by non-Catholics and therefore already 'bracketed,' a common denominator yet be found by which there can be fellowship in hope and in prayer for unity. This common denominator is the will of Christ himself who wants unity in his church. Every Christian can pray with Christ—for the unity Christ desires, which should be realized at the time and with the means he desires. For the Catholic, prayer of this

kind does not exclude the union of all Christians in the church of Rome, and for the non-Catholic it includes the possibility of affirming even the Catholic solution of the problem of unity should it prove to be, in their opinion, in accordance with the will of Christ.

"What is there in this approach to ecumenicity that is ambiguous for the Catholic as long as he is really a Catholic of whom everyone knows that for him the claim of his church to absoluteness is binding, also upon his prayer? But the thing we should like our Catholic brothers in America to consider especially, in view of their rejection of Couturier's approach, is this: Couturier is concerned primarily about the spiritual preparation of all Christians (also the Catholics) without which all hope of a reunion of major proportions is utopian. When we speak of reunion we do not have in mind the end-result of a number of individual conversions but the necessary reintegration of Reformation Christianity as a whole into the Catholic fullness. Historical facts like the Reformation are not simply revocable. Certainly not through individual conversions. According to Prof. Weigel, of the various possibilities of reunion 'the Catholic has only one choice, namely that non-Catholics become Catholics' (p. 35). This may be essentially true but if it is intended as a description of the concrete steps to the goal it is stated too simply. Before the goal is reached a great deal of effort—and above all repentance and prayer—is required of Catholics. No one stated this so clearly and so forcibly as Abbé Couturier. Therefore one shouldn't make his name a symbol of ambiguity, something he does not deserve."

Thus far the text of the article in *Una Sancta*. Prof. Weigel replied to our remarks in a letter which we are publishing in the next issue of *Una Sancta*. The letter reads as follows:

"Allow me to make some remarks on the article in the August *Una Sancta*, 'The Catholics in the U.S.A. and the Ecumenical Dialogue'....

"The root of our differences is the significance of Couturier. For that holy priest I have high esteem and I am glad that M. Villain does everything possible to bring out his merits which because of his death might be forgotten. I suppose that the breadth of

the Atlantic ocean makes me look at him with the unconcern which distance inspires in an observer. Certainly for American ecumenical conversation he is not of immediate relevance. To a European Protestant, especially in Germany or France, the Catholic's commitment to ultimate unity in the Catholic Church is well known and accepted seriously. In the United States this is not altogether true. A vast mass of Protestants here think that unity of Protestant and Catholic is possible by the tactic of removing both Protestantism and Catholicism in order to produce a *tertium quid*. To use the Couturier approach here, would confirm our Protestant brethren in their erroneous conception. It would not help ecumenism but rather hinder it.

"The Couturier demand that all, Catholics and Protestants, with humility and repentance, with charity and examination of conscience, pray with Christ for the unity God wills, is obviously good, Christian and Catholic. To the question asked me in the article: what is ambiguous in such a position for a Catholic ecumenist, I can only say sincerely: nothing. The article raises a question which is not my question. My question is: How will American Protestants understand the Catholic's position? They will frequently see in it something the Catholic does not see nor wish. When this occurs, the contact of Catholic with Protestant rests on ambiguous ground. The Catholic under these circumstances must in honesty state his end-goal; otherwise he is misleading his Protestant friend.

"I do not think that you will deny what I have to say. It seems simple enough. Nor do I deny what you have to say. That too seems to me beyond debate. You urge me to be global in my attitude and I assure you that such is my desire, even though my works do not show it. However, this principle works two ways. In West Germany and France there are less than 40 million Protestants. In the United States and Canada there are far more than 75 million Protestants. The English-speaking world contains only less than a half of the Protestant totality.

This mass quantity, and the financial resources it controls, are highly influential in the ecumenical movement. In a global consideration of ecumenism it seems hardly objective to consider the United States on the level of 'Norwegen, Schweiz, Spanien oder Columbien.' The American situation is of major, not minor, consideration. The so-called Anglo-Saxon wing of the World Council is stronger, not weaker, than the so-called 'Continental wing.' It is perhaps at this point that American and even English Catholic ecumenists are not wholly satisfied with Catholic continental ecumenism. It seems to many of us that there is a mystique working on the Continent which is uncongenial to our more pedestrian frame of mind. I, for one, would never condemn this mystique. On the other hand, I cannot share it.

"From what I hear, you have some opposition among German Catholics. This I regret. I can see that what I wrote might give comfort to your adversaries. This also I regret. I had and have no desire to take part in any European controversies. Least of all would I want to enter into a controversy with you....

"You and I are agreed that more Catholics should take more part in ecumenical dialogue. We are also agreed that we must approach the non-Catholic with friendliness and proper understanding. Hence we are not separated in our purposes, but one. If we do not see the whole task exactly in the same way, that does not destroy or even lessen our union. Difference of opinions as to the *modus operandi* should neither be shocking nor saddening. I do not wish the Couturier approach suppressed. Rather let it flourish mightily, and let it make Catholic ecumenism more real and more effective. If any other approach can do the same thing, let that too flourish. Above all I want in no way to hinder what you and *Una Sancta* are doing. You are doing a great work. Here we are doing nothing."

THOMAS SARTORY, O.S.B.

Niederaltaich,  
Lower Bavaria, Germany



## THE WORLD A SOCIETY

*Sociology today has become almost a type of ancillary science to theology, it seems. In all countries one can observe a remarkable tendency on the part of theologians to avail themselves of the data and findings of sociology to help them understand the nature of man and society today. Present-day society, however—"industrial" or "mass" society—seems to be becoming increasingly international or even global in character. This society constitutes the "world" in which we find ourselves, whether we are Christians or non-Christians. The day can be foreseen when this world will be fundamentally the same everywhere, assuming that industrial development in all countries proceeds at its present rapid rate and that no destructive catastrophes occur.*

*It is true that the peculiar form which present-day society's introspection takes—sociological analyses and descriptions of society—offers an impressive example of the penetration of biblical motifs into modern thought, but without an encounter with the essence of the gospel itself resulting. The fact that man sees himself in his own social milieu, that frequently he is even a worried spectator of those processes in society of which he himself is a part, is conceivable only because he has acquired a certain perspective over against the world, only because he no longer takes for granted that he is part of an organic whole. At the same time, with this "call" out of an organic whole man appears to have lost the freedom that was once connected with this "call." The gospel places the freedom of the children of God over against the transitory, evil world. This society—enmeshed in evil—does not seem to allow for any choice transcending the bounds of society. We have substituted for dependence on nature an even greater dependence on men themselves. And reflection on this new form of dependence assumes a profoundly pessimistic character—whether it is expressed by writers of scholarly tomes or by artists such as Franz Kafka, Aldous Huxley or George Orwell; whether it comes in the form of the temptation—confronting us at every step, and to which we have perhaps already succumbed—to be "officials," "experts," "secret persuaders," "managers" or "organization men."*

*But no cry of repentance pointing out a new way penetrates this wilderness of pessimism. It is as though we had got ourselves into the situation of Esau, who according to the writer of Hebrews "found no chance to repent, though he sought it with tears" (Hebr. 12:17). The world of today, which has been produced by a belief in the power of action and efficiency, also seems to believe that it is only this source that will "make for [its] peace." The question of how other factors—faith, renunciation, sacrifice, asceticism—can be real forces in this world has nowhere received a satisfactory answer as yet for our generation nor has it been convincingly demonstrated in actual living, no matter how passionately many people are looking for such possibilities. We should ask seriously, therefore,*

*whether this search is not after all directed too much toward past solutions and methods, and whether the special task of Christianity today does not perhaps consist in arriving at a new spiritual understanding of the needs and problems inherent in the whole development of present-day society and its reflection upon itself; in other words, a new spiritual understanding of our world. That is to say, the task is to see the world with the eyes of God, who gave his Son that this world might not be lost. This could be a mere truism, but anyone who is himself active in church life today knows how narrow is the way here indicated and how easy it is to turn aside to the right or to the left.*

*In fact in the life and work of Christianity today there are basically two ways in which the society in which we live is misunderstood. The one consists in attempting to regain—with the help of the new knowledge gained in sociology, psychology and the other modern sciences, and with the help of the methods used in these sciences—that influence which Christianity has lost in other respects and in other spheres; to confuse as it were earthly well-being with heavenly salvation and to duplicate, with the addition of a few pious words, what everyone is doing anyway. A Christianity which falls prey to this kind of activism is bound to fall victim to the derision of the world, for at heart the world knows too that it is more difficult to forgive sins than to heal diseases, and it expects from the church the more difficult service.*

*The other misunderstanding emerges today chiefly in those places where the church is excluded altogether from active participation in the world taken as a society: in authoritarian states, in minority churches, or in a pagan environment with a stifling numerical superiority. Here there exists the danger, no less great, of making a virtue out of necessity and of cherishing a style of living, praying and preaching adopted perhaps several generations ago—and then thinking that the offense which others take at one's own ignorance of life and one's old-fashioned ways is the offense which the gospel is bound to give everywhere.*

*Both misunderstandings arise from the fact that Christians, unwittingly, of course, allow their behavior to be determined in the last analysis by the world. The question as to the mission of the church in this world, and thus the question as to the nature of this world, must proceed from God's mighty acts on behalf of the world; they must proceed from the fact that ours is a world to which God addresses himself and which he loves, which for this reason, and for this reason alone, possesses its responsibility and its dignity. For the only thing that makes the church the church of Christ is that it follows him in his work on behalf of the world. The members of the church belong, after all, to the world as a society; they experience for themselves the many fatal consequences and the many necessities involved in having to live in the modern world. It is time to rid ourselves at last of the idea that we can assume an aloof attitude to the world, either inwardly or outwardly, or that we can even run it along Christian lines. In what the church says and does what really matters is that, without fear or bitterness, we take this world as seriously*



*as God himself does; for here is where his liberating work for men constantly begins anew.*

*Christianity cannot get around the fact that the world today confronts us more and more as a society. It must realize that this society manifests a peculiar inclination toward uniformity; that it has its own laws—sometimes visible, sometimes invisible—governing men's social relations; that it seems to be susceptible to manipulation and yet again and again resists such manipulation. Christianity must know that it is itself a part of this world; it must know that the freedom the world bestows is always of the world.*

*Nevertheless, it is in this world that the miracle of the new birth takes place, it is in this world that freedom is bestowed—through word and sacrament. In the church another reality impinges upon the world as a society, a reality which is hidden and yet manifest, simul peccator, simul justus.*

HANS BOLEWSKI

## EDITORIAL NOTES

*The main articles in this issue are concerned with the confrontation of the gospel with the special problems of modern life. The authors are: Professor PETER BRUNNER, of Heidelberg University; Dr. GRANGER E. WESTBERG, associate professor of religion and health at the University of Chicago; Dr. TAITO A. KANTONEN, professor of systematic theology at Hamma Divinity School, Springfield, Ohio; and Dr. CHARLES W. KEGLEY, professor at Wagner College, Staten Island, New York. Professor Kegley is also editor of "The Library of Living Theology," published by Macmillan, New York, of which two volumes have appeared to date, one on Paul Tillich and one on Reinhold Niebuhr (see the review by Gunnar Hillerdal in *Lutheran World*, IV, 1, p. 94 ff.). Further volumes on Emil Brunner and others are in preparation.*

*The reports on the various happenings in the ecumenical world and the member churches of the LWF come from Dr. WARREN A. QUANBECK, professor at Luther Theological Seminary, St. Paul, Minnesota; Pastor GERHARD BRENNECKE, director of missions in Berlin; Pastor BENGT HOFFMAN, director of the Department of World Service of the Lutheran World Federation; Pastor PETER STOLT, pastor to youth in the Church of Hamburg; Dr. HANFRIED KRÜGER, Oberkirchenrat in the church office for external affairs of the Evangelical Church in Germany. Pastor RUFUS CORNELSEN is Associate Director of Social Action of the Board of Social Missions of the United Lutheran Church in America, Dr. CARL S. MEYER is professor at Concordia Seminary, St. Louis, and Dr. CLARENCE L. HOHL, Jr., is professor of history at St. Louis University. ARTHUR BERG is editor of the Christian daily Dagen in Bergen, Norway. The report on the World Conference for Christian Education in Tokyo comes from Mrs. MARY W. MEYNARDIE, who works as a journalist with the National Christian Council in Japan and is also engaged, like her husband, in the work of the Japan mission of the ULCA.*

*Book reviews have been contributed by: Dr. Gunnar Hillerdal, Lund, Sweden; Dr. David Löfgren, Lund; Vicar Martin Schloemann, Lund; Dr. August Kimme, Leipzig; Professor Gerhard Dellling, Halle; Professor Martin J. Heineken, Philadelphia; Dr. E. Clifford Nelson, St. Paul, Minn.; Instructor Franklin Sherman, Iowa City, Iowa; and Dr. Hans Bolewski, Loccum.*

*The quotation from Luther on the first page of this issue is taken from the translation by W. A. Lambert, revised by Harold J. Grimm, in Vol. 31, p. 366 ff., of the new American Edition of Luther's works which is being published jointly by Muhlenberg Press, Philadelphia, and Concordia Publishing House, Saint Louis.*



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